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THE PRONUNCIATION OF
KASHMIRI



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THE PRONUNCIATION OF KASHMIRI

KASHMIRI SOUNDS
HOW TO MAKE THEM
AND
HOW TO TRANSCRIBE THEM

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BY

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PREFACE

MANY students of Kashmiri must have felt confused about the sounds of the language, wondering what exactly the various vowels or consonants were, and whether the sound in one word was the same as a similar sound in another. They must repeatedly have asked themselves, for example, what was the difference between the words for horse, horses, and mare (it is explained on pp. 10, 11, and under *gur*, p. 57), what was the word for 25, or how "you will be" differed from "you were". They must have been bewildered when they heard a man, especially an educated man, pronounce a word in a certain way in conversation, and immediately afterwards assert that it was pronounced quite differently.

This book, it is earnestly hoped, will be a help in solving such difficulties. The number of different forms in the following pages given in phonetic script is about 3,000, and the number of quite distinct words is nearly 1,000. Further, since all the ordinary forms used in declension or conjugation are given, the student should be able to decline nouns, pronouns, and adjectives, and to conjugate verbs.

I would draw attention to several points :—

1. Pronunciation. (a) Words said separately and very slowly are not pronounced in the same way as in a sentence, even when the sentence occurs in deliberate speech. Thus in conversation a man may say *zalyim* learned, but when asked about it he will say, "Oh, it's quite simple, say *aalim*, just like this—*zalyim*"; and he has no idea that when he says *zalyim* he is not saying *aalim*. He thinks he always says *aalim*, whereas actually he says *zalyim*. Other examples are *sapnith*, having become, pronounced *sspnith*; and *dith*, having given, *khema* I shall eat, *reth* month, *kuni* anywhere, *vazir* he will say to you, which are constantly pronounced *dyith*, *kyem*, *ryeth*, *kuni*, *vazir*.

(b) Again the vowel of some syllables changes according to whether it is stressed or unstressed. Thus we have *poz* true, but *apuz* untrue, and *zon*, man, generally pronounced *zun*. The words for the genitive *sund* and *hund* would, if said alone, be *sond* and *hond*.

(c) Finally Urdū words used in Kashmiri have different pronunciations, which vary with the amount of education possessed by the speaker; e.g. *bakhtaavaar* or *bakhtaavar* wealthy. If the reader finds in this book a word written in two different ways, he may assume that both are correct.

2. Texts. The texts are intended for those who have made some slight progress in the study of Kashmiri. For this reason there is no

free translation. An absolute beginner may find it difficult to understand the interlineal translation, which is extremely literal.

3. The so-called infinitive in Kashmiri is really two different words which now have the same form. One is a verbal noun and is declined like a noun ; it corresponds to the Latin gerund.

The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb, and it is then a kind of future participle.

Examples : On p. 26, second line from foot, we have *guri hund zyon tə rachun*, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. On p. 28, lines 11 and 13, *darvaaza sheerun tə gudoom banaavun*, may be freely translated as the mending of the door and the making of the rope, but strictly it is "the door requiring to be mended, and the rope requiring to be made", the infinitives being passive participles agreeing with the nouns. For this reason; if we say *raz*, f., instead of *gudoom*, m., the infinitive agreeing with it must be *banaavən*.

In general we may say that when the infin. is accompanied by a noun it is a future partic., and when, further, it is trans. the partic. is passive. Thus *kyaa vaati karun ? sar tsatun tə lastə vaalən*, what is right to be done ? Head to be cut off and skin to be taken off. For the sake of simplicity, I have usually translated it by the active infin., as, "what is it right to do ? Head to cut off, and skin to take off."

4. In a number of words I have given *r* as an alternative to *t* (see p. 8). *r* is not heard in Srinagar, but in the villages it takes the place of *t*, whenever *t* is derived from Middle Indian *-d-*. The following words in the vocabulary illustrate this :—

broor cat, *brɔɔr* female cat, *garun* carve, *gər* clock, *guṛ* horse, mare, *hyor hyur*, *hyərkun* upwards, *joorə* pair, *kaaṛun* boil, *kɔr* bracelet, *kuur* girl, *laaṛun* run, *laaṛun* touch, *oɔr* there, thither, *parun* read, *shur* boy, *thaṛ* back, *thaṛkin* backwards, *toɔr* there, thither, *tsər* sparrow, *tukṛə* a bit, piece, *yoɔr*, *yuur'* hither.

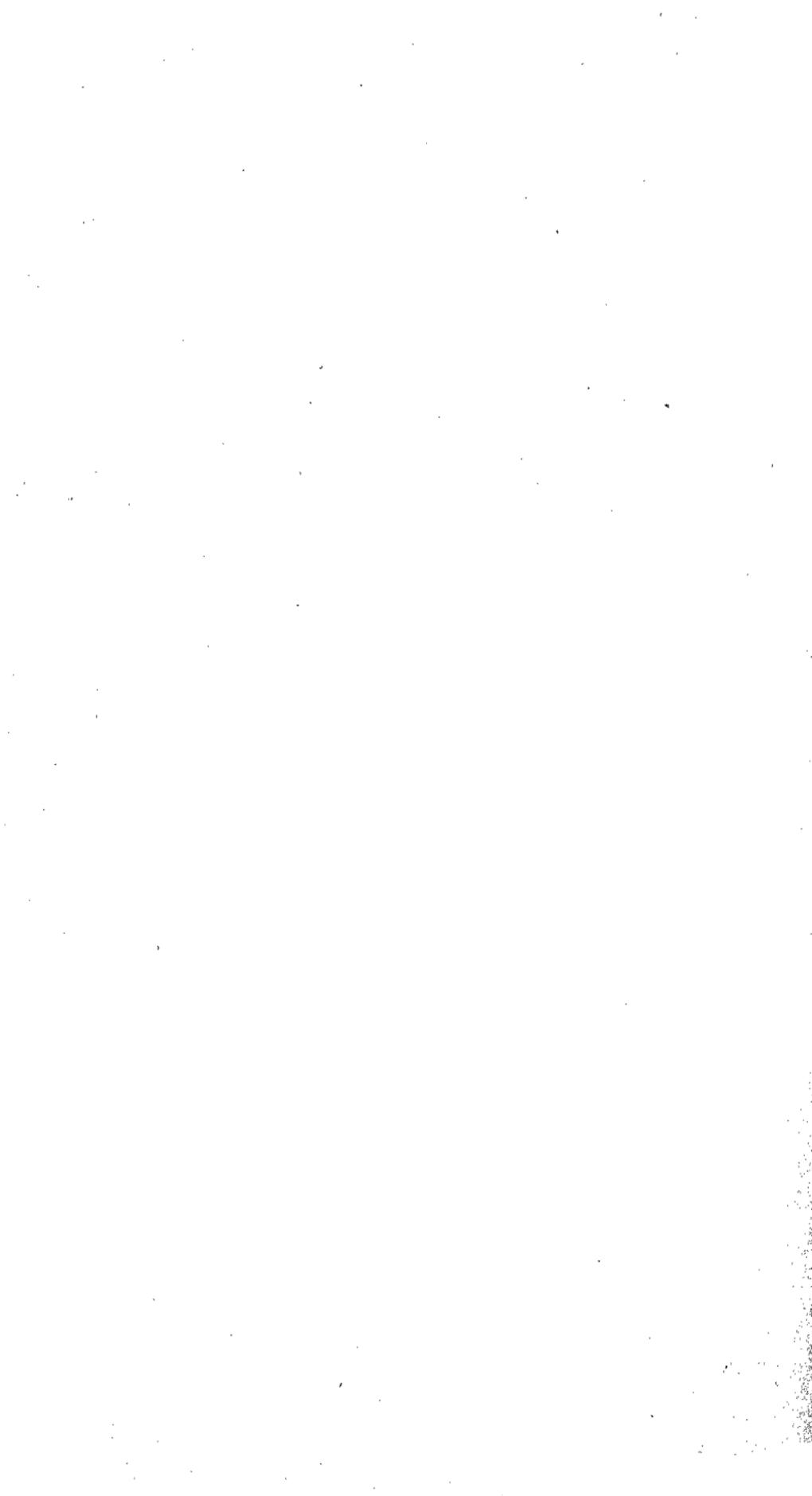
5. The pronunciation recorded in this book is actual. It is the pronunciation of three men, Messrs. Triloki Nath Kaul, of H.M. Indian Civil Service, Prithvi Nath Wanchoo, a student of Engineering, and N. N. Dar, of the Architectural Department of the London County Council. They all belong to Srinagar.

6. The Vocabulary includes not only the words which occur in the texts, but also others which came up in conversation.

T. GRAHAME BAILEY.
20th September, 1937.

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PART I

DESCRIPTION OF THE SOUNDS

THE object of the following pages is to describe the sounds of Kashmiri, and to suggest an accurate, but not too elaborate, method of transcription, so that they may be written, typed, printed, and understood without undue difficulty. The system adopted is that of the International Phonetic Association as employed in recent works on African languages.

I do not wish primarily to teach Kashmiri grammar or composition. The chief aim of Part I is to explain the sounds and show how to make them, while the aim of the grammatical paradigms, the texts and the vocabulary, is mainly to illustrate the pronunciation. From these pages a student may ascertain the pronunciation of typical declensions and conjugations, as well as of about two thousand common words and of five passages of connected prose, and may also make some progress in composition and grammar.

Cordial thanks are due to Sir Aurel Stein, Sir George Grierson, and the India Office for permission to use a story from *Hatim's Tales*, by Stein and Grierson, a work which came out in 1923. I have chosen no. viii, the "Tale of a King". Part of it has been omitted, and to make up for this I have inserted an extract from no. xi, the "Song of Forsyth Sahib".

I strongly urge all students of Kashmiri to make constant use of the following works: (1) Grierson's *Kashmiri Manual*, two small volumes, pp. 160 and 211, 1911; (2) Grierson's *Kashmiri Dictionary*, four 4to volumes, 1916-1932, Rs. 120; (3) *Hatim's Tales*, by Stein and Grierson, 613 pp., 1923, £1 10s. Those who wish to take up the study of Kashmiri sounds may add the present monograph which deals specially with the pronunciation.

For grammar and vocabulary Sir George Grierson is our chief authority, and his writings on the language are as interesting as a novel. Sir Aurel Stein's discovery of Hatim the story teller was a great feat. He once generously offered to place old Hatim at my disposal; I have often regretted that it was not possible for me to take advantage of his kind suggestion.

We must answer two questions : What are the sounds, and what is the best way of representing them ? Both consonants and vowels present difficult problems, problems which for the vowels are rendered more difficult by the fact that theory and practice apparently differ from each other.

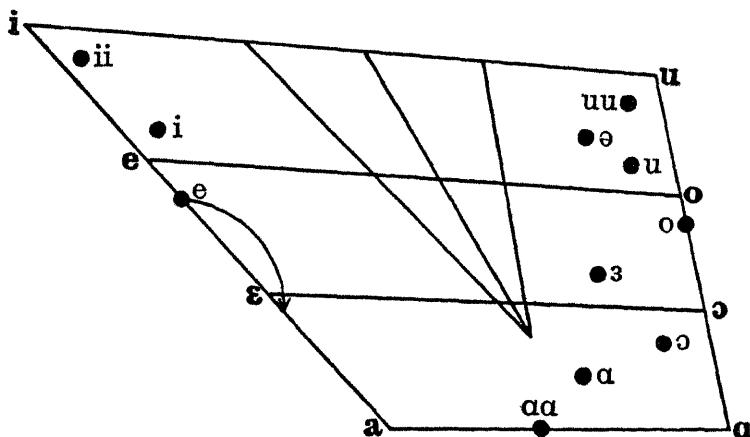
I have endeavoured to dispense as far as possible with diacritical marks and special letters. The only diacritical marks employed are ~ over vowels to show nasalization and a dot in t, d. The only unusual symbols are ', n, o, ə, ɜ. For the last of these the sign for the numeral "three" can be used.

Theoretically the vowels are almost bewildering in their number and fine differences. Actually they are not so difficult for English-speaking people as the vowels of French. I could imagine that a Kashmiri, proud of the complicated sound system of his native tongue, might hold that in one or two cases I had obliterated real distinctions. My own ear, however, tells me that for purposes of everyday pronunciation some of these differences are negligible, and well-educated Kashmiris, with whom I have discussed them exhaustively, have agreed with me ; indeed, they would go further and would do away with still more of them. I wish to lay stress on this. I am perfectly aware of the various theoretical distinctions, but where I believe that even Kashmiris could not, apart from context, recognize a supposed difference, I have ignored it.

Transliteration and Transcription.—There is a great difference between transliteration and transcription. In transliteration we need a separate sign for every sign used in the original ; in transcription we require one sign for each phoneme (essential sound). Thus in Urdu there are four z-letters and three s-letters, but the four z's are pronounced alike, and the three s's are pronounced alike ; therefore in phonetic transcription one z and one s are sufficient. The transcription of Kashmiri vowels requires thirteen signs, including diphthongs. Those used here are a, aa, e, ə, ɔ, i, ii, o, ɔ, u, uu, and the two diphthongs ai, au. The double letters, aa, ii, and uu, have been counted as separate signs, because the vowels for which they stand are not the same as a, i, and u.

A long or, sometimes, conventionally long, vowel is indicated, as in African languages, by doubling the vowel sign. In three cases the double vowel differs from the single in quality. The vowels a, i, u, are not found long ; it is therefore possible to employ the double letters aa, ii, uu, for sounds of slightly different quality, as explained below, pp. 3, 4, 9-11, under headings, aa, ii, uu.

**DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE
CARDINAL VOWELS**



Diphthongs : *au* is *aa-u*
ai is *a-i* where *a* is Cardinal 4.

THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH

- a like Urdu *a* in *kal*, Eng. *u* in “fun”, slightly higher than the Eng. vowel. See p. 9, l. 11.
 - aa Urdu *ā* in *bāt*; like Eng. *a* in “psalm, arm”. *aa*, though conventionally long, has different lengths according to position. See p. 9, l. 15.
 - e, ee like Urdu *e* in *betā, khet*. Ksh. *e* is sometimes very short, rather like Eng. *e* in “pet”; it is almost *a* in “sat”, when stressed and preceded by *c, j, sh, r*, or *y*. Long *ee* resembles the pure long vowel in the dialectic pronunciation of “lane”, not the south Eng. diphthong *ei*.
 - ɔ when short, is like the first vowel in Eng. “announce, alike”; when long it is almost the south Eng. vowel in Eng. “learn, hurt, world”, an unrounded vowel rather low and rather far back, differing from the German rounded front *ö*.
 - ə is a higher variety of the same vowel. Some English people use it in words like “learn, hurt, world, church”. It is not easy to tell a non-phonetician how to pronounce it, but the following suggestions may be of use:—
 - (1) Say *a-a-a-a*; go from that to the vowel in “hurt”, *ɜ-ɜ-ɜ-ɜ*; then raise the tongue still further to *ə-ə-ə-ə*.
 - (2) Say the vowel in “school”, *oooo*, with lips protruded.

Then, not altering the position of the tongue, draw back the lips and say *oooo*. The resulting vowel will be near θ .

(3) Try to say a vowel between *i* in "machine", and *oo* in "school", keeping the lips drawn back. That vowel is near θ ; the true θ is rather lower and nearer *oo*.

In all these attempts the lips must be drawn back.

θ differs considerably from German *ü* which is a rounded front vowel.

\mathfrak{z} and $\mathfrak{ə}$ are perhaps the most interesting of Ksh. vowels. I asked Dr. Ida Ward to listen to them. She agreed with me as to their nature, but placed them somewhat further back than I did. I should have put them nearer the centre line. The position she suggested has been shown on the vowel chart. There is probably a certain amount of divergence between different speakers.

\mathfrak{z} and $\mathfrak{ə}$ are not Urdu sounds. In Panjabi a short \mathfrak{z} is the usual pronunciation of unaccented *a* as in *banāi*, while a sound between \mathfrak{z} and $\mathfrak{ə}$ occurs conversationally, before a pause, at the end of a strongly accented syllable ending in a consonant; as *kadd'z* "eject", *kolz* "near", *khelārz* "set up". These might be written with θ .

- i* Urdu *i* in *jis*; Eng. *i* in "him". See pp. 9, 10.
- ii* Urdu *i* in *kil*; not unlike *i* in "machine" (slightly higher). See pp. 9, 10.
- o* Urdu *o*, but with greater variety of length. It resembles the pure *o* heard in northern Eng. "whole"; the southern Eng. vowel is a diphthong.
- ø* like Eng. *o* in "top", but rather higher; still more like Italian *ö* in *ciò*, always short; somewhat like Urdu *au* in *tauba*, but shorter. Urdu *au* is like *au* in Eng. "haul". *ø* followed by *ii-matra* (written in Dict. as *ö* with short mark over it) is pronounced as unrounded *o*. See p. 12, line 27. Not many words have this sound.
- u* Urdu *u* in *ghus*; Eng. *u* in "pull". See pp. 10, 11.
- uu* Urdu *ū* in *phūl*; higher than Eng. *oo* in "brood"; it is a pure vowel not always long. The Eng. vowel is often a diphthong. See pp. 10, 11.

Diphthongs

- ai* closely resembles Eng. *i* in "might"; it does not occur in Urdu.
- au* has some resemblance to Eng. *ow* in "owl"; it does not occur in Urdu. The Eng. sound usually begins with cardinal 4, while the *a* in Ksh. *au* is about $4\frac{1}{2}$.

THE KASHMIRI VOWELS WITH THEIR URDU EQUIVALENTS

Kash.	Urdu.	Kash.	Urdu.	Kash.	Urdu.
a	a	ə, əə	Not found.	ɔ	au (short).
aa	ā	i	i	u	u
e	e	ii	ī	uu	ū
ee	e	o	o	ai	Not found.
ə, əə	Not found.	oo	o	au	Not found.

ALTERNATIVE SIGNS

For the benefit of any students who may prefer different signs for certain vowels I suggest the following possible alternatives :—

Vowel.	Alternative.	Vowel.	Alternative.
aa	ā	uu	ū
ee	ē	ə	ō
ii	ī	ə	ū
oo	ō	ɔ	ō

There are objections to all these alternatives. Few typewriters have the long marks required for ā, ē, ī, ō, ū, and to employ them means having to go over the writing afterwards and put them in, whereas the double letters can be written on any typewriter.

The German signs ö and ü might take the place of ə and ə, but they involve diacritical marks ; further, they suggest long vowels, while ə is often, and ə nearly always, short ; again, ö and ü are front vowels, whereas the Ksh. vowels are back ; and, finally, while the German vowels are rounded, ə and ə are unrounded. On the typewriter the figure for the numeral three may conveniently be written instead of ə.

MĀTRĀ VOWELS

The so-called *mātrā* vowels are six in number, corresponding to a, e, i, o, u, and ə or ə. Of these a, e, o occur always, and ə sometimes, in a medial position. They are pronounced like ə, e, u, and ə respectively, but when they merely join two syllables they are often omitted, as in zdrun “to be moist”, where an a-*mātrā* vowel comes between the d and the r, but is not sounded.

i-*mātrā* and u-*mātrā* are only final, or final followed by a termination beginning with a consonant.

ü-*mātrā* (when final) and u-*mātrā* are not pronounced.

i-*mātrā* has the effect of palatalizing the consonant to which it is attached. This means that the consonant is sounded with an inherent i resonance ; the i appears to come both before and after the consonant, but is not a separate syllable ; owing to its being a high vowel it

heightens the end of the preceding vowel. Thus *kər'* becomes almost *kəəir'* or *kəir'*.

The final *mātrā* vowels, then, do not constitute separate syllables. The consonants, to which they are attached, in some cases undergo certain changes; thus *l* may be changed to *j*; but once this change has been effected, the presence of an *u-mātrā* or *ü-mātrā* makes little difference. Theoretically a consonant with an *u-mātrā* vowel is velarized, i.e. it has a *u*-resonance; one with an *ü-mātrā* vowel has an *ü* resonance, and one with no *mātrā* vowel is neutral, i.e. it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only final *mātrā* vowel which is audibly different is *i-mātrā*, and even it is not so with *n* after a long vowel, for *n* and *n'* are practically identical. Examples: *guur* "cowherd" ends in a *u-mātrā* vowel, while the nom. plur., *guur'* ends in *i-mātrā*; but they are mono-syllables; they are *guur*, *guur'*, not *guuru*, *guuri*; *guuri* is abl. sing. Similarly *gaatul* "clever", and the nom pl. *gaatəl'*, have two syllables, but the abl. sing. *gaatəli* has three. The *-um* in *treyum* "third" (*u-mātrā*) is the same as that in *chum* "is-to-me" and *hukum* "command". *kun məhnyuv oos me kun pakaan* "a single man was walking with me", has two words *kun*, theoretically different, but actually the same. *tul* "was lifted" (*u-mātrā*) is the same as *tul*, imperat., "lift," and *bus* "mouthful" (*u-mātrā*) has the same ending as *chus* "I am".

In the same way final *ü-mātrā* is not sounded: *siir* "brick" (*ü-mātrā*) really rhymes with *piir* "holy man"; the *-im* in *treyim* "third" (fem. with *ü-mātrā*) is the same as *-im* in *dim* "give me".

PHONETIC REPRESENTATION OF MĀTRĀ VOWELS

Those which are not pronounced need not be represented. *i-mātrā*, as we have seen, palatalizes the consonants to which it is attached. Almost any sign printed after the consonant would serve; thus one might write *b'', b, b', b^, b/, b, b(, or b'.*

The sign chosen should be small, and should not suggest a separate syllable. Phoneticians sometimes employ *y* for it. There are two objections to this; firstly it suggests a separate syllable, and secondly it may sometimes be confused with consonantal *y*. I have, after much thought, adopted the sign *'*, which is found on all typewriters.

Examples.—The nom. plur. of *guur*, cowherd and *necuv*, son, if written with *y*, will appear as *guury*, *necivy*, and will be wrongly pronounced

by ordinary students like the abl. sing. *guuri*, *necivi*, whereas, if written *guur'*, *neciv'*, they are easy to distinguish from *guuri* and *necivi*.

DIAGRAM OF CONSONANTS

	Bi-labial	Labio-dental	Dental	Alveolar	Palato-Alveolar	Re-tracted	Palatal	Velar
Plosive . .	<i>p, b, ph</i>		<i>t, d, th</i>			<i>t, d, th</i>		<i>k, g, kh</i>
Affricate . .				<i>ts, tsh</i>	<i>c, j, ch</i>			
Nasal . .	<i>m</i>			<i>n</i>	<i>ŋ, n'</i>			
Lateral . .				<i>l</i>	<i>l'</i>			
Tapped . .				<i>r</i>		<i>r</i>		
Fricative . .		<i>v</i>		<i>s, z</i>	<i>sh</i>			
Vowel glide .							<i>y</i>	
Aspirate . .	<i>h, h̄</i>							

b, g, m, n, s, sh, y are hardly to be distinguished from the corresponding English sounds. *sh* is usually unrounded (i.e. lips not protruded). I have not used a special letter for *sh*; in the subjoined texts the only word in which confusion is possible is *paat-shaah* "king", which might be read as *paa-tshaah*, but is *paat-shaah*. See also the numerals, pp. 18, 19.

ts is practically the same as in English; the *t* is alveolar (on the teeth ridge), not dental; it is therefore different from the separate *t* sounds in both Ksh. and U., which are either dental or cerebral. *ts* (*t + s*) occur in Urdu and Hindi, chiefly in Arabic and Sanskrit words, but the *t* and *s* belong to different syllables, and the *t* is dental. Examples: (Sanskrit) *utsav* "feast", *utsuk* "impulse", (Arabic) *atsa'* "to be nine", *atsā* "cause indigestion".

zh, pronounced like Eng. *s* in pleasure, is a mere variant of *j*, as in *tsat ajih* or *tsatazhih* "forty". It is always correct to say *j*.

p and *k* are as in English, but unaspirated.

n, l: *l* is like *l* in "telling", but not like *l* in "tell, school". Immediately before dental *t* and *d* both *n* and *l* are dental, and before *t̄* and *d̄* they are retracted. *n* before *k* and *g* is generally velar, like *ng* in "sing", but occasionally, as in *yinkaar* "denial, refusal", it is ordinary *n*, i.e. *yin-kaar*. *l'* is like *li* in "million"; *n'* is almost the same as *ŋ*.

ŋ: palatal *n*, very like *ny* in "Bunyan". An ordinary *n* is palatalized when *i-mātrā* is attached to it. The difference between

n and *n'*, so far as the actual consonants are concerned, is negligible, though the resonance is not the same. *cən̩n̩i* in *cən̩n̩ beyni* "your sister" is in rapid conversation not distinguishable from *cən̩n̩'* in *cən̩n̩' bəsi* "your brothers".

c: the same as in Urdu *cal*; rather like Eng. *ch* in "child", but unaspirated and further forward.

t and *d* are dental as in Urdu, Italian, and French. They are like Eng. *t* and *d* when followed by voiced *th*, as in "put the book there"; "could the man come".

For cerebral (retracted) *t* and *d* the tongue touches the palate just behind the teeth ridge; they are the same as Urdu *t* and *d*. Eng. *t* and *d* are made on the teeth ridge.

h: *h* is nearly as in English; in *kh*, *ch*, *th*, *th*, *ph*, *tsh* it is as in English; after a vowel it is slightly sonant, (*h̩*), but not so sonant as in Urdu; it is not unlike the *h* following the *d* in childhood.

r is a single tap against the teeth ridge, like the so-called trilled (actually tapped) *r* often heard after *th* in words like "three, through". When it is derived from Mid. Indian *-d-*, it is replaced in village speech by *r̩*.

r̩ is like a quickly pronounced *d*, but in actual pronunciation it must be immediately preceded by a vowel, which may be very short. From a position just behind that for *d* the tongue strikes the palate at the *d* point of contact or slightly in front of it. *r̩* is not heard in city speech.

v is like Urdu *v*, rather like a faint Eng. *v*; the lower end of the upper teeth touches any part of the inside of the lower lip. Friction is slight. See p. 11, l. 20.

k, *c*, *t*, *t*, *p*, *ts* are found both aspirated and unaspirated. When final they are always aspirated except when a *mātrā* vowel is attached to them. Thus *dop* (*u-mātrā*) is *dop*; without the *mātrā* vowel it would become *doph*.

The Urdu sounds *f*, *kh*, *g*, as in *fulāna*, *shākh*, *gaugā*, are by most Kashmiris pronounced *ph*, *kh*, *g*; those who know Urdu well tend to say them as in U., i.e. *f* as in "fine", *kh* like *ch* in "loch", and *g*, the voiced form of *kh*.

Other Urdu consonantal sounds are the same as those of Ksh., except that Ksh. does not possess U. *q*, while U. *zh* is in Ksh. an occasional variant of *j* after a vowel; on the other hand, U. has not got Ksh. *ts* or *tsh*.

Ksh. has thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three *mātrā* vowels and also

without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the *i-mātrā* vowel has a really different enunciation. Therefore, while we have in theory 120 consonants, in practice there are only sixty. Further, we may omit *n'* as being the same as *n*, *r*, and *r'* as not heard in the city, and *y'* as being the same as *i*. (*b33y'* is pronounced *b33i*.) That leaves fifty-six, which is still a number reached by few other languages.

The vowels number eleven, in addition to two diphthongs.

NOTES ON CERTAIN DETAILS OF PRONUNCIATION

a : a stressed *a*, followed by *i* in the next syllable, tends towards Cardinal 4, the vowel of the French *madame marche mal*. Examples : *gari* or *gari* "clocks", *kari* "will do", *kazi* "stones". *aa* is sometimes similarly affected, but to a much slighter extent.

aa : *aa* has not always the same length. Thus in *paat-shaah* "king" the first *aa* is longer than the second. It is nearly always short when followed by *h*, as in *shaahmaar* "snake", *shaahar* "city", *shaahzaadə* "prince".

A final *a* or *ah* in the *Manual* and the *Dictionary* is pronounced *a*; as *garə* "house", *kotshə* "bags", *varə* "twice married women", *krakə* "noises".

Final *i* or *ii* : It is often difficult to know whether a final *i* is *i* as in Eng. "sit" or *ii* as in Urdu *tasallī*. The following hints may be helpful.

Final *i* as in "sit" or "happy" occurs in :—

(a) All noun endings written in the *Manual* with *i* or *e* (*i-mātrā* excluded). Final *i* and *e* are pronounced alike. Examples : the abl. *guuri* "cowherd", *maali* "father", *m3hnivi* "man", *gaatali* "clever" on p. 29, and all the endings *-e* or *-i* on pp. 30, 31 of the *Manual*.

(b) All adjectival and genitive endings *-e* or *-i* in *Manual*, pp. 33, 35, and the numerals, pp. 36, 37 (*i* followed by *h*, i.e. *-ih*).

(c) *-i*, *-ih*, *-e*, endings of pronouns in *Manual*, pp. 38-41, including *tshi* "to" or "by you", but not *toh'* "you" or *tsə* "to" or "by thee".

(d) Verbal endings in *-i* and short *-e*, including the fem. plur. of past partic. often written short *-e*, the 3rd sing. fut. and the imv. ending *-zi*, but not the word *cheh*.

(e) The diphthong *ai*.

Further examples: the abl. infin., as *vaatni* "arriving", *vasni* "descending"; also *ati* "there", *kani* or *kapi* "towards", *kyaazi* "why?", *zi* "that", *yeli* "when", *beyi* "again", *asi* "to" or "by us", *yshzi* "this very one".

Short final *-ii* occurs in:—

(a) Emphatic pronouns and adverbs, as *bəii* "I indeed", *suii* "he indeed", *swii* "she indeed", *yiməvəii* "they indeed", *əmissəii* "to that indeed". These are sometimes heard with *-i*, especially *kunui* "one only", *tyuthui* and *yuthui* thus, *ətithəi* "there".

(b) An *-i* ending when made emphatic is always *-ii*, as *yii* "this very", *amii* "that very" (dat., etc.).

(c) Urdu words ending in *-i* are generally *-ii*, as *khoshii* "pleasure", *nookarii* "service", *pəzəpii* (also *pəzəp'*) "sinner".

i and *e* are often pronounced *yi* or *ye*; this insertion of *y* is not necessary except when the *i* or *e* is initial. Examples: *reih*, *ryeth* "month", *jaai* or *jaayi* "place" (dat.). *n* and *l* are sometimes accidentally palatalized by the mere fact of being followed by *i*, as *kuni* or *kupi* "anywhere".

uu, u, FOLLOWED BY A CONSONANT WITH i-mātrā OR ü-mātrā

We have seen that vowels are more numerous in theory than in practice. In the case of *uu* and *u*, however, practice is more complicated than theory. When they are followed by a consonant with *i-mātrā*, they are pronounced slightly further forward and less rounded than usual; when followed by one with *ü-mātrā*, they are still further forward and less rounded. *u* is more affected than *uu*. The following gives the rule:—

PRONUNCIATION OF *uu* AND *u*.

<i>Ordinary pronunciation</i> (masc. sing.).	<i>When followed by consonant with i-mātrā</i> (generally masc. plur.)	<i>Do.</i> <i>ü-mātrā</i> (generally fem. sing.)
<i>uu</i> Urdu <i>ū</i> , Cardinal 8	Slightly further forward and less rounded.	<i>Do.</i> , but more so.
<i>u</i> Urdu <i>u</i> , below Cardinal 8.	Half-way between <i>u</i> and <i>ə</i> .	Almost <i>ə</i> .

It is easy to exaggerate the changes of sound just mentioned, and if a student finds it difficult to get the exact sounds, he should pronounce *uu* and *u* in the ordinary manner.

Rule for uu and u

The following is a useful and practical rule to summarize the pronunciations of *uu* and *u*. This rule is almost always correct.

Words which have the "ordinary pronunciation" are masc. sing.

Words with the second pronunciation are masc. plur.

Words with the third pronunciation are fem. sing.

It is not necessary to introduce special signs for the second and third pronunciations, for the rule just given covers nearly all cases. Examples: *suuz* "he was sent", *suuz'* "they were sent"; in this the *uu* is further forward than in *suuz*; *suuz* "she was sent", the *uu* still further forward. So with *khuuts* "he feared", *khuuts'* "they feared", *khuuts* "she feared". "Further forward" here means "tending towards ε". *vuch* "he was seen", *vuch'* or *vəch'* "they were seen", *vəch* "she was seen".

Short vowels which form a kind of link between a syllable ending in a consonant and another beginning in one, are very often omitted. Thus we hear *kəzatra* "sake", *vaaryaaah* "many"; not *kəzatara*, *vaarayaah*. What is transliterated *ü* in the *Manual* is pronounced ε when stressed and ε when unstressed.

Final *v*: final *v*, except when palatalized, sounds rather like -uv. In phonetic phraseology final *v*, except when palatalized, generally has a *u*-resonance; it is like *u* with friction. It is not exactly -uv; it is *v* sounded like *uv*. Thus 2nd plur. imve. "do" or "say" might be written *kəriv*, *kəriu*, *kəriuv*, or *vəniv*, *vəniu*, *vəniuv*; *manoov* "persuaded" and *hoov* "showed" might be written *manoou*, *hoou*; *karahiiv* or *karahiuu* may be written for "you would have done". But the final *u* in each case has got *v*-friction.

TABLE OF VOWELS

comparing the system of romanizing adopted here with that of the *Dictionary* and the *Manual*.

"Dict." and "Manual".	<i>Mine.</i>	<i>Examples of My Spelling.</i>
<i>a</i> (not final).	<i>a</i> ; ε when so pronounced.	<i>badan</i> body, <i>bədɪs</i> , dat. of <i>bo̤d</i> big.
<i>a</i> (final).	ε	<i>athə</i> hand, <i>garə</i> house.
<i>a-matra.</i>	ε	<i>kənun</i> to sell.
<i>a.</i>	ε.	<i>əndrə</i> from inside.
<i>ā</i> (in Man. <i>a</i>).	When stressed, ε. When unstressed, ε.	<i>kərə'</i> were done (masc. pl.). <i>karon'</i> to be done (masc. pl.).
<i>ā-matra.</i>	Often omitted, otherwise ε.	<i>panən'</i> own (masc. pl.). <i>əndər'</i> from inside.

<i>ā.</i>	<i>aa.</i>	<i>haavun</i> show.
<i>ē</i> not final.	<i>e, a</i> , according to pronunciation.	<i>guryen</i> to horses, <i>kajakh</i> they (fem. pl.) were ejected by them.
<i>ē-matra.</i>	Omitted, or <i>a, e, ə</i> , according to sound.	
<i>-ē</i> final. <i>ē</i> with dot under it. <i>ē</i> with short mark over it (Man. <i>ē</i> with dot under).	<i>i.</i> <i>e.</i> <i>yʒ</i>	<i>beyi</i> again, <i>beni</i> sister. <i>vehrun</i> fatten. <i>syz</i> straight (fem. sg.).
<i>ē.</i>	<i>ee.</i>	<i>tseer</i> lateness.
<i>i.</i>	<i>i.</i>	<i>dil</i> heart.
<i>i-matra.</i>	' in the consonant itself, not a separate vowel.	<i>ʒs'</i> we, <i>huun'</i> dogs.
<i>ī.</i>	<i>ii.</i>	<i>biith'</i> they sat.
<i>o.</i>	When stressed, <i>o</i> . When unstressed, <i>u</i> .	<i>dop</i> was said, <i>dopmut</i> said. <i>poz</i> true, <i>apuz</i> untrue.
<i>o-matra.</i>	<i>u.</i>	<i>kun</i> was sold, <i>zul</i> was pared.
<i>ō, ö.</i>	<i>oo.</i>	<i>moor</i> was killed, <i>moolum</i> known.
<i>ö.</i>	<i>ɔ</i>	<i>lökut</i> small.
<i>ö</i> with dot under.	<i>o</i> (rounded).	<i>gob</i> heavy, <i>voth</i> he got up.
<i>ö.</i>	<i>ɔɔ.</i>	<i>həzzir</i> present.
<i>ö</i> with short mark over (Man. <i>ö</i> with dot under).	<i>o</i> (unrounded).	<i>gob</i> heavy (fem.).
<i>u.</i>	<i>u.</i>	<i>vuchun</i> to see, look at.
<i>u-matra.</i>	omitted.	
<i>ū.</i>	<i>uu.</i>	<i>byuuth</i> he sat.
<i>ū</i> short.	When stressed, <i>z</i> . When unstressed, <i>ə</i> .	<i>ʒn'</i> she was brought. <i>kərməts</i> done (fem.), <i>ʒnəts</i> brought (fem.).
<i>ū</i> long.	<i>əə.</i>	<i>təər</i> cold, <i>təəri səət'</i> by reason of cold.
<i>ū-matra.</i>	Omitted or <i>ə</i> .	<i>ləjəs</i> <i>tresh</i> thirst attached to him.
<i>au.</i>	<i>au.</i>	<i>gatshau</i> we go.
<i>ai</i> final. <i>ay</i> with vocalic <i>y</i> .	<i>ai.</i>	<i>kəlai</i> wife.
<i>ai</i> not final.	<i>ʒət̪h</i> .	<i>ʒət̪h</i> eight.

The above is generally correct ; there are sometimes exceptional variations.

REVERSE TABLES

The sound *ə* is found in the *Dictionary* and the *Manual* written in the following ways :—

- In the "Dict." and "Manual".* *Examples Spelt as in this Work.*
 1. *a* final. *athə* hand, *garə* hand.

2. In the declension of *sund* and *hund*
of, and of the verbal ending
-*mut*; e.g. *sandis*, *hanza*, -*matis*.
 3. *a-matra*.
 4. *ā* (unstressed); in Man. *a*.
 5. *ā-matra*.
 6. *ū-matra*.
 7. *ū* long.
- səndis*, *hənza*, -*matis*.
kənun to sell.
kərən' to be done, Urdu *karne*.
əndər' from inside.
ləjəs, *us ko lagī*.
təəri səət' by reason of cold.

My *ɔ* is found printed as follows in the *Dictionary* and the *Manual* :—

1. *ü* (short and stressed).
 2. *ā* (stressed); in Man. *a*.
 3. *ā*.
 4. *ē* with short mark over.
 5. *ō*, always long.
 6. *ai*, not final; always long.
- ɔnən* she was brought by him.
ədrun to be moist.
kər' they were done.
sysz, Urdu *sīdhī*; *tys̥h*, Urdu
karvī.
məər she was killed.
əət̥h eight.

o is the sound of vowels printed in the *Dictionary* and the *Manual* as follows :—

1. *o* (stressed).
 2. *ō* with dot under it.
 3. *ō* with short mark over; Man. *ō*
 with dot under.
 4. *ō*, *ō*, always long.
- kor* was done.
vəth he got up, *gob* heavy.
gob heavy (fem.); an un-
 rounded *o*.
moor was killed, *moolum* known.

My *u* is written as follows in the *Dictionary* and the *Manual* :—

1. *u*.
 2. *o* (unstressed).
 3. *o-matra*.
- tul* lift.
apuz untrue, (*dop*)*mut* spoken.
kun was sold, *zul* was pared.

My *i* is written as follows in the *Dictionary* and the *Manual* :—

1. *i*.
 2. *-e* final.
- dil* heart.
guri to a mare.

My *a* is written as follows in the *Dictionary* and the *Manual* :—

1. *a*.
 2. *ě*. This sometimes varies from a low
 e as in Eng. ten to *a* in man or
 even *u* in but.
- dapun* say.
pyaṭh (*pyeṭh*) upon, *karakh*
 (*karekh*), *kajakh* (*kajekh*) they
 (fem.), were done, ejected, by
 them.

The consonants are almost the same as in the *Dictionary* and the *Manual*. For *v* and *w* I have used only *v*; for the *Manual's ch*, *chh*, I have, in agreement with *Hatim's Tales* and the *Dictionary*, used *c*, *ch*.

The Nāgarī script adapted to Kashmiri only partially shows the pronunciation; the deduction of the real sounds requires much study and a considerable effort of memory.

A vowel is nearly always influenced by a following *matra* vowel, and a vowel thus affected is indicated in Nāgari by a perpendicular line over the preceding consonant. Although its pronunciation varies according to what follows, it is usually written in the one way, and we have not only to learn all the different cases with their varying pronunciations, but to remember them, and finally to use them correctly in actual speech.

Let us take as the first example the vowel *a*, and presume that *k* precedes. If a *matra* vowel follows, this *k* will be written in Nagari with a line over it. No less than nine cases arise, and Nagari writes this vowel in exactly the same way for all the nine ; we will mark it here with an acute accent, *á*. It has, however, at least four different pronunciations (one might even make a fifth). These depend not only on what *matra* vowel follows, but on whether the *á* itself is stressed or unstressed.

	<i>As here, showing pronunciation.</i>	<i>As in the Dict.</i>
1. <i>ká</i> followed by <i>a-matra</i> .	<i>kəm</i>	<i>kam</i>
2. <i>ká</i> stressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>kám</i>
3. <i>ká</i> unstressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>küm</i>
4. <i>ká</i> stressed, fol. by <i>u-matra</i> .	<i>kom</i>	<i>kom</i>
5. <i>ká</i> unstressed, fol. by <i>u-matra</i> .	<i>kum</i>	<i>kom</i>
6. <i>ká</i> stressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>küm</i>
7. <i>ká</i> unstressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>küm</i>
8. <i>ká</i> , stressed, before ordinary <i>i</i> , is sometimes	<i>kəm</i>	<i>kam</i>
9. <i>ká</i> stressed, before ordinary <i>u</i> , is generally <i>ka</i> , but sometimes	<i>kom</i>	<i>kom</i>

The *z* in No. 8 occurs regularly when stressed *a* is followed by *-is* in the dat. sing. or *-ith* in the conjunctive participle.

The *z* in No. 2 is slightly higher than in No. 6 ; this is due to the palatalizing of the consonant which follows. See p. 5, foot ; 6, top.

Second example : *a-matra* :

1. <i>a-matra</i> bef. ordin. vowel or in closed syll.	<i>kə</i>	<i>á-matra</i>
2. <i>a-matra</i> bef. <i>u-matra</i>	<i>ku</i>	<i>o-matra</i>
3. <i>a-matra</i> bef. <i>ü-matra</i>	<i>kə</i>	<i>ü-matra</i>
4. <i>a-matra</i> bef. <i>i-matra</i>	<i>kə</i>	<i>á-matra</i>
5. <i>a-matra</i> after certain letters	<i>ki, ke, kə</i>	<i>ĕ-matra</i>

The vowel in No. 5 is extremely short : it matters little what we consider its exact sound to be.

P A R T II

GRAMMATICAL FORMS

In teaching Urdu declensions I usually divide nouns into four classes. There are (1) masc. nouns with any ending other than *-ā* or *-a*; (2) masc. nouns ending in *-ā* or *-a*; (3) fem. nouns ending in *-ī*; (4) fem. nouns with any other ending. These correspond to Kashmiri declensions. The following paradigms will show their pronunciation.

FIRST DECLENSION. Masc. nouns not ending in *u-matra*, corresponding to Urdu masc. nouns not ending in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Hand	. <i>athə</i>	<i>athas</i>	<i>athə (athi)</i>	<i>athan (əth')</i>
Year	. <i>vərih</i>	<i>vəries</i>	<i>vərie</i>	<i>vərien</i>
A spring	. <i>naag</i>	<i>naagas</i>	<i>naagə</i>	<i>naagan</i>
Prisoner	. <i>kəəd'</i>	<i>kəədis</i>	<i>kəəd'</i>	<i>kəəd'</i>
Sense	. <i>hoosh</i>	<i>hooshes</i>	<i>hooshi</i>	<i>hooshen</i>
Ram	. <i>kətəh</i>	<i>kətəs</i>	<i>kətə</i>	<i>kətən</i>

	Plur. Nom.	Dat.	Abl. Ag.
Hand	. <i>athə</i>	<i>athan</i>	<i>athau</i>
Year	. <i>vərih</i>	<i>vərien</i>	<i>vərian</i>
A spring	. <i>naag</i>	<i>naagan</i>	<i>naagau</i>
Prisoner	. <i>kəəd'</i>	<i>kəədin</i>	<i>kəədyau</i>
Sense	. <i>hoosh</i>	<i>hooshen</i>	<i>hooshau</i>
Ram	. <i>kətəh</i>	<i>kətən</i>	<i>kətəu</i>

Endings : *-a* of the Manual is pronounced *ə* in all words.
-au closely resembles *-ow* in " how ".

SECOND DECLENSION. Masc. nouns ending in *u-matra*, corresponding to Urdu masc. nouns in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Throat	. <i>hot̪</i>	<i>hot̪is</i>	<i>hot̪i</i>	<i>hot̪'</i>
Son	. <i>necuv</i>	<i>necivis</i>	<i>necivi</i>	<i>neciv'</i>
Nest	. <i>ool</i>	<i>ɔɔlis</i>	<i>aali</i>	<i>ɔɔl'</i>
Child	. <i>shur</i>	<i>shuris</i>	<i>shuri</i>	<i>shur'</i>
Dog	. <i>huun</i>	<i>huunis</i>	<i>huuni</i>	<i>huun'</i>
Cat	. <i>broor</i>	<i>brɔɔris</i>	<i>braari</i>	<i>brɔɔr'</i>

	Pl. Nom.	Dat.	Abl. Ag.
Throat .	<i>hət'</i>	<i>hatyen</i>	<i>hatyau</i>
Son .	<i>neciv'</i>	<i>necivyen</i>	<i>necivyau</i>
Nest .	<i>zəl'</i>	<i>aalen</i>	<i>aalyau</i>
Child .	<i>shur'</i>	<i>shuryen</i>	<i>shuryau</i>
Dog .	<i>huun'</i>	<i>hoonyen</i>	<i>hoonyau</i>
Cat .	<i>brəzər'</i>	<i>braaryen</i>	<i>braaryau</i>

hət', *zəl'*, *shur'*, *huun'* are monosyllables, but *hati*, *aali*, *shuri*, and *huuni* have two syllables. Similarly *neciv'* has two, and *necivi* three syllables. In the village dialect *shur* is *shur* and *broor* is *broor*, fem. *brəzər* (see below). The final *v* of *neciv* is very faint.

THIRD DECLENSION. Fem. nouns ending in *ü-matra* or *i-matra*, corresponding to Urdu fem. nouns ending in *ī*.

	Sg. Nom.	Dat. Abl. Ag.
Bit of wood .	<i>hət̪</i>	<i>haci</i>
Work .	<i>kəzəm</i>	<i>kaami</i>
Stone .	<i>kən</i>	<i>kapi</i>
Ring .	<i>vəzj</i>	<i>vaaji</i>
Mare .	<i>gur</i>	<i>guri</i>

	Pl. Nom.	Dat.	Abl. Ag.
Bit of wood .	<i>haci</i>	<i>hacen</i>	<i>hacau</i>
Work .	<i>kaami</i>	<i>kaamen</i>	<i>kaamau</i>
Stone .	<i>kapi</i>	<i>kapen</i>	<i>kapau</i>
Ring .	<i>vaaji</i>	<i>vaajen</i>	<i>vaajau</i>
Mare .	<i>guri</i>	<i>guryen</i>	<i>guryau</i>

	Sg. Nom.	Dat. Abl. Ag.
She-cat .	<i>brəzər</i>	<i>braari</i>
Theft .	<i>tsuuri</i>	<i>tsuuri</i>
Sheep .	<i>gəb</i>	<i>gabi</i>

	Pl. Nom.	Dat.	Abl. Ag.
She-cat .	<i>braari</i>	<i>braaryen</i>	<i>braaryau</i>
Theft .	<i>tsuuri</i>	<i>tsuuryen</i>	<i>tsuuryau</i>
Sheep .	<i>gabi</i>	<i>gabyen</i>	<i>gabyau</i>

The village dialect has *gur*, *brəzər*.

FOURTH DECLENSION. Fem. nouns not ending in *ü-* or *i-matra*; corresponding to Urdu fem. nouns not ending in *-ī*.

	Sg. Nom.	Dat. Abl. Ag.
Wing .	<i>pakh</i>	<i>pakhi</i>
Rupee .	<i>rəpəi</i>	<i>rəpyi</i>
Word .	<i>kath</i>	<i>kathi</i>
Sister .	<i>beni</i>	<i>beni</i>
Cow .	<i>gaav</i>	<i>gəzv</i>

	Pl. Nom.	Dat.	Abl. Ag.
Wing	. <i>pakha</i>	<i>pakhan</i>	<i>pakhau</i>
Rupee	. <i>rɔpyi</i>	<i>rɔpyen</i>	<i>rɔpyau</i>
Word	. <i>kathə</i>	<i>kathan</i>	<i>kathau</i>
Sister	. <i>bəji</i>	<i>bəjen</i>	<i>bərau</i>
Cow	. <i>gəzv</i>	<i>gəzvən</i>	<i>gəzvau</i>

rɔpai is sometimes masc.; dat. *rɔpyes*.

Final *-e* and *-i* in Dict. and Man. are pronounced alike.

ADJECTIVES

	Red.		Mad.	
	Masc.	Fem.	Masc.	Fem.
Sg. N.	. <i>vɔzul</i>	<i>vɔzəj</i>	<i>mot</i>	<i>mɔts</i>
Dat.	. <i>vɔzalɪs</i>	<i>vɔzajɪ</i>	<i>mɔtɪs</i>	<i>matsɪ</i>
Abl.	. <i>vɔzali</i>	<i>vɔzajɪ</i>	<i>mati</i>	<i>matsi</i>
Ag.	. <i>vɔzəl'</i>	<i>vɔzajɪ</i>	<i>mɔt'</i>	<i>matsi</i>
Pl. N.	. <i>vɔzəl'</i>	<i>vɔzajɪ</i>	<i>mɔt'</i>	<i>matsɔ</i>
Dat.	. <i>vɔzalyen</i>	<i>vɔzajen</i>	<i>maten</i>	<i>matsan</i>
Abl. Ag.	<i>vɔzalyau</i>	<i>vɔzajyau</i>	<i>malyau</i>	<i>matsau</i>

The *a* in *vɔzalɪs*, etc., is no more than a completion of the *z*. It may be made as short as possible, and may be *a* or *ə* or *ə*. The *y* following *j* may be ignored.

The sign of the genitive, *sund* (*hund*), is declined in the same way.

Sg. N.	<i>sund</i>	fem. <i>sənz</i>	Pl. N. <i>sənd'</i>	fem. <i>sənzə</i>
Dat.	<i>səndis</i>	<i>sənzi</i>	<i>səndyen</i>	<i>sənzən</i>
Abl.	<i>səndi</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzəu</i>
Ag.	<i>sənd'</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzəu</i>

Infinitives (which end in *-un*), the word *panun* "own", and genitives of proper names (which also end in *-un*) are declined as follows :—

	Masc.	Fem.
Sg. N.	<i>dapun</i>	Pl. <i>dapən'</i>
Dat.	<i>dapanis</i>	<i>dapanyen</i>
Abl.	<i>dapani</i>	<i>dapanyau</i>
Ag.	<i>dapən'</i>	<i>dapanyau</i>

The *a* between *p* and *n* is a very short vowel, which, so long as the *p* is fully sounded, may be ignored; so with other words of this type.

Similar are the declensions of several other endings: *-uv*, added to nouns to mean "composed of", as *hacuv* "made of wood", *sənuv* "made of gold"; *-uk*, a genitive ending added to masc. nouns; *-yum*, the ending for ordinal numbers.

doyum, second.

Masc.

Sg. N.	<i>døyum</i>	Pl. <i>døyim'</i>
Dat.	<i>døyimis</i>	<i>døyimen</i>
Abl.	<i>døyini</i>	<i>døyimau</i>
Ag.	<i>døyim'</i>	<i>døyimau</i>

Fem.

Sg.	<i>døyim</i>	Pl. <i>døyimi</i>
Dat.	<i>døyimi</i>	<i>døyimen</i>
Abl.	<i>døyimi</i>	<i>døyimau</i>
Ag.	<i>døyimi</i>	<i>døyimau</i>

The *y* is dropped before *i* when a consonant precedes, as *əə̤iyum* “eighth”, *əə̤imis*. This makes little practical difference.

uk added to first declension nouns.

Masc.

Sg. N.	<i>mulkuk</i>	Pl. <i>mulkək'</i>
Dat.	<i>mulkakis</i>	<i>mulkakyen</i>
Abl.	<i>mulkaki</i>	<i>mulkakyau</i>
Ag.	<i>mulkak'</i>	<i>mulkakyau</i>

Fem.

Sg.	<i>mulkəc</i>	Pl. <i>mulkaci</i>
Dat.	<i>mulkaci</i>	<i>mulkacen</i>
Abl.	<i>mulkaci</i>	<i>mulkacau</i>
Ag.	<i>mulkaci</i>	<i>mulkacau</i>

uk added to third declension nouns, pronouns, etc.

Masc.

Sg. N.	<i>gədəjuk</i>	Pl. <i>gədəjik'</i>
Dat.	<i>gədəjikis</i>	<i>gədəjikyen</i>
Abl.	<i>gədəjiki</i>	<i>gədəjikyau</i>
Ag.	<i>gədəjik'</i>	<i>gədəjikyau</i>

Fem.

Sg.	<i>gədəjic</i>	Pl. <i>gədənici</i>
Dat.	<i>gədəjici</i>	<i>gədənicen</i>
Abl.	<i>gədəjici</i>	<i>gədənicau</i>
Ag.	<i>gədəjici</i>	<i>gədənicau</i>

So *yemyük* “of this thing”, etc., *kunyuk* “of something” (from *kēēh*), the *y* being elided before *i*.

NUMERALS

1. <i>akh</i>	26. <i>shatruh</i>	51. <i>akvanzaah</i>	76. <i>shisattath</i>
2. <i>zəh</i>	27. <i>satoovuh</i>	52. <i>duvanzaah</i>	77. <i>satasattath</i>
3. <i>treh</i>	28. <i>z̄hoovuh</i>	53. <i>trəvanzaah</i>	78. <i>arsattath</i>
4. <i>toors</i>	29. <i>kuntrəh</i>	54. <i>tsuvanzaah</i>	79. <i>kunshiith</i>
5. <i>p̄̄sts</i>	30. <i>trəh</i>	55. <i>p̄̄tsvanaah</i>	80. <i>shiiith</i>
6. <i>sheh</i>	31. <i>aktrəh</i>	56. <i>shivanzaah</i>	81. <i>akshiith</i>
7. <i>sath</i>	32. <i>doitrəh</i>	57. <i>satvanzaah</i>	82. <i>d̄ishiith</i>
8. <i>z̄th</i>	33. <i>teitrah</i>	58. <i>arvanzaah</i>	83. <i>treishiith</i>
9. <i>nau</i>	34. <i>tsoitrah</i>	59. <i>kunh̄z̄th</i>	84. <i>ts̄ishiith</i>
10. <i>d̄h</i>	35. <i>p̄̄ststrəh</i>	60. <i>sheeth</i>	85. <i>p̄̄sts-shiith</i>
11. <i>kaah</i>	36. <i>sheitrah</i>	61. <i>akahz̄z̄th</i>	86. <i>sheishiith</i>
12. <i>baah</i>	37. <i>sattrəh</i>	62. <i>duhz̄z̄th</i>	87. <i>sat-shiith</i>
13. <i>truvaah</i>	38. <i>aratrah</i>	63. <i>trəhz̄z̄th</i>	88. <i>arshiith</i>
14. <i>tsodaah</i>	39. <i>kunatz̄z̄jh</i>	64. <i>tsuh̄z̄th</i>	89. <i>kunnammath</i>
15. <i>pandaah</i>	40. <i>tsatajh</i>	65. <i>p̄̄sts-hz̄z̄th</i>	90. <i>nammath</i>
16. <i>shuraah</i>	41. <i>akatz̄z̄jh</i>	66. <i>shih̄z̄th</i>	91. <i>akanammath</i>
17. <i>sadaah</i>	42. <i>d̄sitz̄z̄jh</i>	67. <i>satahz̄z̄th</i>	92. <i>dunammath</i>
18. <i>ardaah</i>	43. <i>teiz̄z̄jh</i>	68. <i>arahz̄z̄th</i>	93. <i>trənammath</i>
19. <i>kunavuh</i>	44. <i>tsaitz̄z̄jh</i>	69. <i>kunsattath</i>	94. <i>tsunammath</i>
20. <i>vuh</i>	45. <i>p̄̄ststz̄z̄jh</i>	70. <i>sattath</i>	95. <i>p̄̄stsnammath</i>
21. <i>akovuh</i>	46. <i>sheitz̄z̄jh</i>	71. <i>aksattath</i>	96. <i>shinammath</i>
22. <i>z̄toovuh</i>	47. <i>sattz̄z̄jh</i>	72. <i>dusattath</i>	97. <i>satanammath</i>
23. <i>trovuh</i>	48. <i>aratz̄z̄jh</i>	73. <i>trəsattath</i>	98. <i>aranammath</i>
24. <i>tsovuh</i>	49. <i>kunvanzaah</i>	74. <i>tsusattath</i>	99. <i>namaanammath</i>
25. <i>pəntsəh</i>	50. <i>pantsah</i>	75. <i>p̄̄stsasattath</i>	100. <i>hath</i>

Alternative forms: 32, 42, 82 may begin with *dɔyi-* instead of *dɔi-*; 33, 43 with *teyi-*; 83 with *treyi-*; 34, 44, 84 with *tsɔyi-*; 35, 36, 86 with *sheyi-*. The final *h* after a vowel is very faint and is heard only in pause. The hyphen in 65, 85, 87, has been inserted to show the pronunciation.

The short unstressed *a* which may be written in accurate transcription is often not pronounced. This applies to *akavuh* 21, *akatrəh* 31, *akatəʒjih* 41, *akahəʒt̪h* 61, *akanammath* 91, etc. The best way of pronouncing is to explode the *k* and omit the following *a*. The same holds of *t* in *sataʒjih* 47, *satatrəh* 37, *satahəʒt̪h* 67, *satasattath* 77, etc. Similarly in *kunavuh* 19, *kunatrəh* 29, *kunatəʒjih* 39, *aratəʒjih* 48, *pəʒtsatrəh* 35, *pəʒtsatəʒjih* 45, *pəʒtsashiith* 85, etc., the *n*, *r*, and *ts* must be fully pronounced. The following *a* may then be omitted.

ORDINALS. (See decl., p. 18)

Ordinals are formed by adding *-yum* to the cardinals, which are sometimes slightly changed.

1st	<i>akyum</i> , <i>gədəjyuk</i>	6th	<i>sheyum</i>	11th	<i>kəhyum</i>
2nd	<i>dɔyum</i>	7th	<i>satyum</i>	12th	<i>bəhyum</i>
3rd	<i>treyum</i>	8th	<i>əət̪hyum</i>	13th	<i>truvəʒhyum</i>
4th	<i>tsuuryum</i>	9th	<i>nəvyum</i>	14th	<i>tsədəʒhyum</i>
5th	<i>pəətsyum</i>	10th	<i>dʒhyum</i>		

16 to 18, and 49 to 58 change *-aaḥ* to *-əʒh* before adding *-yum*.

19 to 38, and 59 to 68 are unchanged before *-yum*.

69 to 99 drop the final *h* before adding *-yum*.

39 to 48 change *-əʒjih* to *-əʒj'* before *-yum*.

In 39 to 48, both cardinal and ordinal, the *j* is sometimes pronounced *zh*.

PRONOUNS

Nom.	<i>bə</i> I	<i>əs¹</i> we	<i>tsə</i> thou	<i>toh¹</i> you
Dat. Abl. Ag.	<i>me</i>	<i>asi</i>	<i>tse</i>	<i>təhi</i>

myoon "my", *soon* "our", *coon* or *cyoon* "thy" are declined as follows:—

	Masc.		Fem.
Sg. N.	<i>soon</i>	Pl. <i>əʒən¹</i>	Sg. <i>əʒən</i>
Dat.	<i>əʒənis</i>	<i>saanyen</i> or <i>saanen</i>	<i>saajni</i>
Ab.	<i>saani</i>	<i>saanyau</i>	<i>saajni</i>
Ag.	<i>əʒən¹</i>	<i>saanyau</i>	<i>saajnau</i>

In pronunciation *səən'* is practically the same as *səəp*, and *saanyau* as *saapau*. *tuhund* "your" is declined like *sund* on p. 17.

All pronouns of the 3rd person have in the sing. a special form for use with inanimate things. It is here called neuter.

(1) He, she, that.

	Nom.	Gen.	Dat.	Abl.	Agent.
Sg. Masc.	<i>su</i>	<i>təm'sund</i> or <i>tasund</i>	<i>təmis</i>	<i>tami</i>	<i>təm'</i>
Fem.	<i>so</i>	"	"	"	<i>tami</i>
Neut.	<i>tih</i>	<i>tamjuk</i> "	<i>tath</i>	<i>tami, tau</i>	<i>təm'</i>
Pl.	<i>tim</i> (fem. <i>timə</i>)	<i>timanhund</i> or <i>tihund</i>	<i>timan</i>	<i>timau</i>	<i>timau</i>

(2) He, she, that.

Sg. Masc.	none	<i>əm'sund</i>	<i>əmis</i>	<i>əmi, avə</i>	<i>əm'</i>
Fem.		"	"	" "	<i>əmi</i>
Neut.	none	<i>amyuk</i>	<i>əth</i>	" "	<i>əmi</i>
Pl.	<i>am</i> (fem. <i>amə</i>)	<i>amanhund</i>	<i>aman</i>	<i>amau</i>	<i>amau</i>

(3) He, she, that.

Sg. Masc.	<i>hu</i>	<i>hum'sund</i>	<i>humis</i>	<i>hum'i</i>	
Fem.	<i>ho</i>	"	"	"	<i>hum'i</i>
Neut.	<i>hu</i>	<i>humjuk</i>	<i>huth</i>	"	<i>hum'</i>
Pl.	<i>hum</i> (fem. <i>humə</i>)	<i>humanhund</i>	<i>human</i>	<i>humau</i>	<i>humau</i>

(4) This.

Sg.	<i>yih</i>	<i>yem'sund,</i>	<i>yemis</i>	<i>yemi</i>	<i>yem'</i>
Neut.	"	<i>yemyuk</i>	<i>yeth</i>	"	<i>yem'</i>
Pl.	<i>yim</i> (fem. <i>yimə</i>)	<i>yimanhund, yiman</i>	<i>yimau</i>	<i>yimau</i>	

A village form of this pronoun has oblique *nəm'sund*, *nəmis*, *nəmi*, etc., with fem. sing. nom. *nəh*, and neut. sing. dat. *nəth*.

(5) *yus* "who" (relative), fem. *yossa*, is declined in the same way as *yih* "this", all the forms being the same except the nom. sing. masc. and fem.

(6) *kus*, who?

	Nom.	Gen.	Dat.	Abl.	Agent.
Sg. Masc.	<i>kus</i>	<i>kəm'sund</i>	<i>kəmis</i>	<i>kami</i>	<i>kəm'</i>
Fem.	<i>kəsse</i>	"	"	"	<i>kami</i>
Neut.	<i>kyah</i>	<i>kamyuk</i>	<i>kath</i>	<i>kami</i>	<i>kəm'</i>
Pl.	<i>kam</i> (fem. <i>kamə</i>)	<i>kamanhund</i>	<i>kaman</i>	<i>kamau</i>	<i>kamau</i>

kāāh “ some one, any one ”, masc. and fem. the same.

	Masc. Fem.	Neut.	Masc. Fem., Neut
Sg. N.	<i>kāāh</i>	<i>kēēh, kēētshaah</i>	<i>Pl. kēēh, kēētshaah</i>
Dat.	<i>kēēsi</i>	<i>kuni</i>	<i>kēētsan</i>
Abl. Ag.	<i>kēēsi</i>	<i>kuni</i>	<i>kēētsau</i>

VERBS

Present, I am, etc.

Person	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>bə chus</i>	<i>bə ches</i>	<i>ss' chih</i>	<i>ss' cheh</i>
2.	<i>tsə chukh</i>	<i>tsə chekh</i>	<i>toh' chivə</i>	<i>toh' chavə</i>
3.	<i>su chuh</i>	<i>so cheh</i>	<i>tim chih</i>	<i>timə cheh</i>

The final *h* of the sing. pronouns is pronounced only in pause.

Past, I was, etc.

Person.	Masc.	Fem.	Masc.	Fem.
1.	<i>bə oosus</i>	<i>bə əəses</i>	<i>ss' əəs'</i>	<i>ss' aasə</i>
2.	<i>tsə oosukh</i>	<i>tsə əəsəkh</i>	<i>toh' əəs'və</i>	<i>toh' aasvə</i>
3.	<i>su oos</i>	<i>so əəs</i>	<i>tim əəs'</i>	<i>timə aasə</i>

Future, I shall be, etc.

Person.	Masc. Common or Fem.	Masc. or Fem.
1.	<i>bə uasə</i>	<i>ss' aasau</i>
2.	<i>tsə aasakh</i>	<i>toh' əəsiuv</i>
3.	<i>su (so) aasi</i>	<i>tim (timə) aasan</i>

For the very slight difference between the *aa* of *aasə* and the *aa* of *aasi* and for the much greater difference between the *a* of *karə* “ I will do ” and *kari* “ he will do ”, see p. 9, l. 11.

The ending *-iuv* in *əəsiuv* is practically one syllable. It might be written *əəsiv* with the understanding that the *v* is of the *u* type.

Imperative and Precative

Be thou, may he be, etc.

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
2.	<i>tsə aas</i>	<i>toh' əəsiuv</i>
3.	<i>su (so) aasin</i>	<i>tim (timə) aasin</i>

Past Conditional

(If) I had been ; I should have been (if)

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
1.	<i>bə aasahəə</i>	<i>ss' aasahəəv</i>
2.	<i>tsə aasahəəkh</i>	<i>toh' əəs'hiv</i>
3.	<i>su (so) aasihe</i>	<i>tim (timə) aasahəən</i>

Past.

I went, etc.

Masc.	Fem.	Masc.	Fem.
<i>bə pokus</i>	<i>pəcəs</i>	<i>pək'</i>	<i>paci</i>
<i>tsə pokukh</i>	<i>pəcəkh</i>	<i>pək'və</i>	<i>pacvə</i>
<i>su pok</i>	<i>sə pəc</i>	<i>pək'</i>	<i>paci</i>

I fled

<i>tsolus</i>	<i>tsəjəs</i>	<i>tsəl'</i>	<i>tsajī</i>
<i>tsolukh</i>	<i>tsəjəkh</i>	<i>tsəl'və</i>	<i>tsajvə</i>
<i>tsol</i>	<i>tsəj</i>	<i>tsəl'</i>	<i>tsajī</i>

vuchun "to look, look at, see" *karun* "do"; *anun* "bring"; *maarun* "kill".

For variations in the *u* of *vuchun* see Note on *uu*, *u*, pp. 10, 11.

Infinitive: *vuchun*.

Fut. pass. partcp.: *vuchun*, masc. sing.; plur. *vuchən'*; fem. sing. *vəchən*; plur. *vuchəji*.

vuchanii "it is to be seen"; so for other verbs.

vuchith (*vəchith*) "having seen", *kərith* "done", *ənith* "brought"; *mərith* "killed".

vuch' *vuch'*, *vəch'* *vəch'* "having seen repeatedly", *kər'* *kər'* "done", *ən'* *ən'* "brought", *mər'* *mər'* "killed".

Past Participles

Masc. sing.	<i>vuch</i> , seen	<i>kor</i> , done	<i>on</i> , brought	<i>moor</i> , killed
" pl.	<i>vuch'</i> (<i>vəch'</i>)	<i>kər'</i>	<i>ən'</i>	<i>mər'</i>
Fem. sing.	<i>vəch</i>	<i>kər</i>	<i>ən</i>	<i>mər</i>
" pl.	<i>vəchi</i>	<i>kari</i>	<i>əni</i>	<i>maari</i>

For fem. pl. *vəchi* we should have expected *vuchi*; *vuchi*, however, means "twisted", from *vuhun* "twist", and Kashmiris appear to distinguish unconsciously between the two.

Masc. sing.	<i>vuth</i> , twisted	<i>phut</i> , burst
" plur.	<i>vuth'</i>	<i>phut'</i>
Fem. sing.	<i>vəth</i>	<i>phət</i>
" plur.	<i>vuchi</i>	<i>phuci</i>

The *u* in *vuhun* "twist" and *phutun* "burst" does not tend towards *ə* so much as the *u* of *vuchun* "look".

Nouns of Agency

Masc. sing.	<i>vuchavun</i>	<i>vuchanvool</i>	<i>anavun</i>	<i>ananvool</i>
" plur.	<i>vuchavən'</i>	<i>vuchanvəəl'</i>	<i>anavən'</i>	<i>ananvəəl'</i>
Fem. sing.	<i>vəchavən</i>	<i>vəchanvəəj</i>	<i>anavən</i>	<i>ananvəəj</i>
plur.	<i>vəchavəji</i>	<i>vəchanvaaji</i>	<i>anavəji</i>	<i>ananvaaji</i>

The *u* in *vuchavən'*, *vuchanvəsl'* tends towards *ə*.

seen	done	brought	killed	risen
<i>vuchmut</i>	<i>kormut</i>	<i>onmut</i>	<i>moormut</i>	<i>khotmut</i>
<i>vuchmət'</i>	<i>kərmət'</i>	<i>ənmət'</i>	<i>məzərmət'</i>	<i>khətmət'</i>
<i>vəchməts</i>	<i>kərməts</i>	<i>əpməts</i>	<i>məzərməts</i>	<i>khətməts</i>
<i>vəchimətsə</i>	<i>karimətsə</i>	<i>əpimətsə</i>	<i>maarimətsə</i>	<i>khatsəmətsə</i>

The *u* in *vuchmət'* tends towards *ə*.

Future and Present Subjunctive

<i>vuchə</i>	<i>karə</i>	<i>anə</i>	<i>maarə</i>
<i>vuchakh</i>	<i>karakh</i>	<i>anakh</i>	<i>maarakh</i>
<i>vuchi</i>	<i>kari</i>	<i>ani</i>	<i>maari</i>
<i>vuchau</i>	<i>karau</i>	<i>anau</i>	<i>maarau</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzəriuv</i>
<i>vuchan</i>	<i>karan</i>	<i>anan</i>	<i>maaran</i>

Imperative, Precative

<i>vuch</i>	<i>kar</i>	<i>an</i>	<i>maar</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpiin</i>	<i>məzərin</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzəriuv</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzərin</i>
<i>vuchtə</i>	<i>kartə</i>	<i>antə</i>	<i>maarta</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzə'r'tan</i>
<i>vuch'tau</i>	<i>kə'rtau</i>	<i>əp'tau</i>	<i>məzə'r'tau</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzə'r'tan</i>
<i>vuch'zi</i>	<i>kər'zi</i>	<i>əp'zi</i>	<i>məzə'r'zi</i>
<i>vuch'zihe</i>	<i>kər'zihe</i>	<i>əp'zihe</i>	<i>məzər'zihe</i>

Past Conditional

<i>vuchahəzə</i>	<i>karahəzə</i>	<i>anahəzə</i>	<i>maarahəzə</i>
<i>vuchahəzəkh</i>	<i>karahəzəkh</i>	<i>anahəzəkh</i>	<i>maarahəzəkh</i>
<i>vuchihe</i>	<i>karihe</i>	<i>anihe</i>	<i>maarihe</i>
<i>vuchahəzəv</i>	<i>karahəzəv</i>	<i>anahəzəv</i>	<i>maarahəzəv</i>
<i>vuch'hiiv</i>	<i>kər'hiiv</i>	<i>əp'hiiv</i>	<i>məzər'hiiv</i>
<i>vuchahəzən</i>	<i>karahəzən</i>	<i>anahəzən</i>	<i>maarahəzən</i>

The vowel *a* in the middle syllable of the above words is almost inaudible.

Past Tenses. These are best understood by a reference to Urdu.
Past tense.

<i>me vuch</i> , <i>mai ne dekhā</i>	<i>kor</i>	<i>on</i>	<i>moor</i>
<i>me vəch</i> , <i>mai ne dekhī</i>	<i>kər</i>	<i>əp</i>	<i>məzər</i>
<i>me vuch'</i> , <i>mai ne dekhe</i>	<i>kər'</i>	<i>əp'</i> , <i>ən'</i>	<i>məzər'</i>
<i>me vəchi</i> , <i>mai ne dekhī</i>	<i>kari</i>	<i>əpi</i>	<i>maari</i>

For "they were brought" (masc.) it is immaterial whether we write *ən'* or *əŋ'*, for a palatalized *n* as in *ən'* hardly differs from a palatal *n* itself palatalized.

The Past tense with suffixes.

dekhā-mai-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.
vuchum, vuchuth, vuchun, vuchvə, vuchukh.
korum, koruth, korun, korvə, korukh.
onum, onuth, onun, onvə, onukh.
moorum, mooruth, moorun, moorvə, moorukh.

dekhī-mai-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.
vachem, vachoth, vachən, vachvə, vachekh.
kərem, kərəth, kərən, kərvə, kərəkh.
əpəm, əpəth, əpən, əpəvə, əpəkh.
məzərem, məzərəth, məzərən, məzərvə, məzərəkh.

dekhe-mai-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.
vuchim, vuchith, vuchin, vuch'və, vuchikh.
kərim, kərith, kərin, kər'və, kərikh.
əpim, əpitth, əpin, əp'və, əpikh.
məzərim, məzərith, məzərin, məzər'və, məzərikh.

dekhī-mai-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.
vuchem, vucheth, vuchen, vuchivə, vuchekh.
karem or karyem (so throughout), kareth, karen, karivə, karekh.
əpem, apeth, apen, apivə, apikh.
*maarem, maareth, maaren, maarivə, maarekh (or with *y*, as karyem).*

Note that in these words the *e* in the second syllable is almost like English *u* in "hut", tending sometimes towards *a* in "hat".

dekhā-mai-ne, -tum-ne.
vuchyoom, vuchyoovə.
karyoom, karyooovə.
anyoom, anyooovə.
maaryoom, maaryooovə.

dekhī-mai-ne, -tum-ne.
vəchyejem, vəchyejvə.
karyeyem, karyeyvə.
əpeyem, apeyvə.
maaryeyem, maaryeyvə.

dekhe-mai-ne, -tum-ne.
vuchyeem, vuchyeevə.
karyeem, karyeevə.
anyeem, anyeevə.
maaryeem, maaryeevə.

dekhī-mai-ne, etc., the same as *dekhī-mai-ne*.

PART III
KASHMIRI TEXTS
THE STOLEN MARE

1. *gaamas skis manz oos roozaan akh gruustaa (zəmiindaar)*,
village one in was living one farmer-one farmer,
əmisoi əsəs' zə gur' tə akh gur, yim zan seṭhaa
to-him-indeed were two horses and one mare, which as-if very
kəəmtii əsəsis. *ath gaamas andar əsəs' seṭhaa gur'-tsuur*
costly were-to-him. that village in were many horse-thieves
sapdaan; *yi zəənith voth əmis, ami khayaala-kin shekh*
becoming; this knowing rose to-him that thought-from doubt
zi myəən' gur' ma-tə nitan tsuuri. ami gaamaci baraadrii manz
that my horses not they-may-take theft-in. That village's brotherhood in
oos yi maanənə yivaan akh raazə shekhəz, zaah oos nə yi
was he acknowledged coming one rich man, ever was not he
kəəssi-hund gəənraan nə oosus kəəssi-hund azarrun; *prath*
anyone's watching nor was-to-him anyone's jealousy: every
dəhə oos yi gatshaan panən' gur' hyeth skis jangalas manz.
day was he going own horses taking one jungle in.

2. *aki dəhə zə tsoor miil gari niirith samkhyis zən'*
One day two four miles house-from going-out met-him men
joraa. yiməənii prutshas panun soorui haal, khaaskar
a-pair. By-them-indeed was-asked-to-him own all story, especially
skis guri-hund, yossə ti səət' əsəsəs; *shaam-vakhtə yeli zyun*
one mare's, which him with was-to-him; evening-time when wood
tsəətith məklyau, *əm' hye cə akh gur ləbthəii;*
cutting he-finished, by-him could not one mare find-indeed;
seṭhaa vakkath korun saraf, magar kuni lobun
much time was-made-by-him spent, but anywhere was-found-by-him
nə guri-hund pai.
not mare's trace.

3. *seṭhaas kaalas səəcith, pyoos timan dən zanyen-hund*
much time thinking, fell-to-him them two men's

yaad ; panən' dilan vonnas zi yiməvəii
remembrance;own heart-by was-said-by-it-to-him that by-them-indeed

aasi yi gur niiməts ; aphisuuus kərith aau baakii
will-be this mare taken ; regret making he-came remaining

gur' hyeth vaapas panun garə : pəhər ək' draau beyi
horses taking, back own house (to) : in-watch one he-went-out again

apigati manz panən gur tsaandəni, magar kuni aayes
darkness in own mare to-seek, but anywhere she-came-to-him
nə athi ; kooci kooci phiirith voot əkis saraai nish ;
not to-hand ; in-lane in-lane wandering he-arrived one serai near ;

ati vuchin naaras ənd'-ənd' seṭhaa musaaphir, yim
there were-seen-by-him fire round many travellers, who

zan panənyen guryen-hund haal əsəs' vanaan. ək' zən'
as-it-were own horses' story were telling. By-one man

von zi myoon gur chu əsthə-vuhur ; prath vərii chus əmis guris
was-said that my horse is eight-year ; every year I-am to-this horse
trei phiri naal laganaavaan ; zaa chu nə yi langaan yaa path
three times shoes attaching ; ever is not it going-lame or behind
roozaan ; yeli-yeli kaami-hund zoor chu aasaan, yi chu seṭhaa kəzəm
remaining ; whenever work-of press is being, it is much work
divaan.
giving.

4. *byaakh zon roth panənyen guryen-hund giith gyevani.*
Another man rose own horses' song to-sing.

taməək' daam daam cevaan bərən ənd'-ənd' əsəri
Tobacco puff puff smoking was-filled-by-him round whole
jaai dəhi səət' yutaamat kāāh kəzzi aau nə boozna.
place smoke with to-such-extent-that anyone to-anyone came not seen.

əm' hyut panəni safruk pai tə patə vanun.
By-him was-begun own journeys sign and trace to-tell.

5. *yi soorui buuzith, draau yi gruust ami saraai manzə*
This all hearing, went-out this farmer that serai from-in
vaapas. panəni guri-hund zyon tə rachun pyoos yaad.
back. Own mare's birth and rearing fell-to-him memory.

pakaan pakaan voot yi skis zhompri manz ; ati vuchun
 Going going arrived he one hut in ; there was-seen-by-him
akh budə ; emisəii vonun ami r33ts-hund soorui
 one old-man ; to-him-indeed was-said-by-him that night's all
yi-kēētshaa əm' buuzmut oos. budan dyutnas sethaa
 whatever by-him heard was. By-old-man was-given-to-him much
dilaas madaar. ati tam33k' daamaa ceth draau
 comfort consolation. There tobacco a-puff having-smoked he-went-out
garə vaapas. təəri səət' athə təəryeis.
 to-house back. Cold with hands got-cold-to-him.

6. *vat'-vat' yim luuk pakaan əəs', səəri vuchin*
 On-the-way what people walking were, all were-seen-by-him
khəsh. əm' zoon zi "yi khəshii tə gamgiinii che
 happy. by-him was-considered that "this happiness and sadness are
yinsaan-səndi khə33trə dunyaahas manz Bagvaanan (Khə33likan)
 for-man's sake world in by-God (Creator)
thə33məts". Yuthuii gari nish nəzdiikh voot ; panɔj kuur
 placed ". Thus-indeed house near near he-arrived, own girl
vəchən dooraan ; ami-səndis buthis pyət̪h vuchun
 was-seen-by-him running ; her face on was-seen-by-him
rang-tə-roogan aamut.
 colour-and-polish (= delight) come.

7.. *yi əəi tiits khəsh gə33məts panəŋ rə33vəməts gur vuchith zi*
 She came so happy become own lost mare having-seen that
mə33lis hyokun nə akh lafaz venith. sethaayi kə33l path hyotun
 to-father could not one word say. Much time after she-began
vanun "kaak ! asi ləb gur". emis aau yuut joosh
 to-say "Father ! by-us found mare ". To-him came such enthusiasm
badi ditsen krakə, yutaamat əndyen sameyi luuk ;
 great were-given-by-him noises, so-far-that round gathered people ;
saarinii baaseu yi chu mot. emis nə kəəsi-hund parvaayi gau, nə
 to-all it-seemed he is mad. to-him not anyone's care went, not
buuzun yuhund vanun, nə boozən yihənzə
 was-heard-by-him their speaking, not heard-by-him their
kathə.
 words.

8. *koori vonnas* “*kaakh! yim chi thatha*

By-girl was-said-by-her-to-him “Father! They are mocking karaan.” *dənavai tsəl' ami sadki pyethə tə aai gaamas kun.* making.” Both fled that road from-on and came village towards.

guri yeli panun məzlikə-sənzə kathə boozə, ami ti hyetsə
By-mare when own owner's words were-heard, by-it too were-begun

latə dipi; raz tsətith darvaazə phutroovun, tə emis
kicks to-be-given ; rope having-broken door was-burst and him
nish vəsts. dənavai'i gəzi sethaa khosh, magar gruustis kyits
near arrived. Both became very happy, but farmer for

ruuz əkis dən dohan-həndi-khəstrə kəzm. magar darvaazə sheerun
remained one two days'-sake work. But door mending
tə gudoom banaavun (raz banaavən) baasyoos nə tyuut nəkhshaan.
and rope making (rope making) seemed-to-him not so-much loss.

Paat-shaahə sənz Kath

THE STORY OF THE KING

Hatim's Tales, p. 171

1. *paat-shaa oos; dapaan vəstaad sui paat-shaa oos neeraan*
A-king was ; saying the-teacher, that-very king was going-out
prath doho əth' zuunədabi pyaṭh; əth' oos pyethkapi ool jaanaavaaran
every day that roof-room upon ; to-it was on-top nest birds
hund; yim əsəs' prath-dəho yihənz boolbəəsh boozaan; yim əsəs'
of ; they were every day their chirping hearing ; they were
paat-shaa sənd' bəəts zə sethaa khosh gatshaan; dəhə aki
king of family-members two very pleased becoming ; day one
boolbəəsh ati əsənə kēh gatshaan; dop ami paat-shaabayi paat-
chirping there wasn't any going ; was-said that queen-by king-
shaahas “az koonə che gatshaan boolbəəsh? ” vuchukh
to “to-day why-not is going chirping ? ” was-looked-by-them
ath əsəlis; əth' manz baci zə muumət'. vəəslikh
that nest-to ; that-indeed in young-ones two dead. They-were-lowered-
bon; sethaa phyuur yiman paat-shaa səndyen dən
by-them down ; much grieved to-these king of two

baatsan ; əənikh vəziir gaatəl' gaaṭəl' ;
 family-members were-brought-by-them viziers clever clever ;

 dophakh " nəman vuch'tav kyaa chu goomut ? "
 was-said-by-them-to-them " to-them please-look what is gone ? "

 vuch'hakh yiman rootmut kund hətis ;
 were-seen-by-them-to-them to-them was-seized thorn to-throat ;

 daanaa vəziiran-ək' dopnakh " yi che yiman
 wise vizier-one-by was-said-by-him-to-them " this is to-them
 panər məzj muuməts ; əm' naran kərməts byaakh vərəz ;
 own mother dead ; by-that male was-made second second-wife ;

 ami chunakh dyutmut aampə kani kund ; amii
 by-her is-by-her-to-them given feeding during thorn ; by-that-indeed
 chi yim muumət' ; paat-shaa vanaan paat-shaabaiyi " bəii marai
 are they dead " ; king saying to-queen " I-indeed die-if
 tsə kər'zi nə kuni ". paat-shaabaiyi vanaan paat-shahas
 thou shouldst-make not at-all ". Queen saying to-king
 " bəii marai tsə kər'zi nə kuni ". kor yimau drii kasam paanvəzər ;
 " I-indeed, etc." Was-made by-them vow oath mutually ;

 yi kyaazi korukh drii kasam ? dopukh " asi chi
 this why was-made-by-them vow oath ? Was-said-by-them " to-us are
 gabar zə ; timan kyaa kari vərməzj yaa mool yii ? "
 sons two ; to-them what will do stepmother or father this-indeed ? "

2. kəh kaalaa gau, paat-shaabaiyi moyi ; paat-shaa kuni
 Some time went ; queen died ; king at-all
 karaan chunə ; tikyaazi paanveen oosukh dəyau baatsau
 making is-not ; because mutually was-by-them two family-members-by
 drii kasam kormut. vaaryaah kaalaa gau ; aai vəziir ;
 vow oath made. Long time went ; came vazirs ;

 dopukh paat-shahas " paatshaaham, nyethər gatshi karun "
 was-said-by-them king-to " my-king, marriage is-proper to-do "

 vaaryaah kaal kəh boozaan chukhnə : korhas
 long time anything hearing is-not-to-them : was-made-by-them-
 zoor vəziirau, korun neethər.
 to-him force by-vazirs ; was-made-by-him marriage.

3. *yim paat-shaazaadə zə 33s'*; *tim 33s'* *paraan sabakh.*
These princes two were; they were reading lesson.

Dəhə aki paatshaabaayi sapəz timan pyath khafə; *paatshaah*
On-day one the-queen became them upon angry; the-king
chus dapaan "ti kyaa gooi" *Dopnas*
is-to-her saying "that what happened-to-thee ?" Was-said-by-her-to-
"goðə dim tihənzə vəziirji zə, adə mutsrai bar."
him "first give-to-me their hearts two, then I-will-open-to-thee door."

4. *dyutun hukum vəziiran. tim 33s'* *paraan*
Was-given-by-him order to-vazirs. They were reading
sabakh tsaatħaal; *dopnakh* "maarvaatlan
lesson in-school. was-said-by-him-to-them "to-executioners
kəryuukh haraala; *timai maaranakh.*" *voot vəziir*
make-them in-custody; they-indeed will-kill them." arrived vaziir
yiman paatshaazaadan nishin; *sethaa goos yinsaaph*;
these princes near; much happened-to-him pity;
dopnakh "vəsiuv bon tsaatħaal, tsəliuv yemi
was-said-by-him-to-them "descend down from-the-school, flee this
shaahrə"; *tim tsəl'*; *vəziiran kər kəzm*; *dopun*
city-from"; they fled; by-vazir was-done a-work; was-said-by-him
maarvaatlan "məryuukh huun' zə"; *mərrikh*
to-executioners "kill-for-them dogs two"; were-killed-by-them
huun' zə, kajakh yiman vəziirji zə, lazakh
dogs two, were-extracted-by-them to-them hearts two; were-put-by-
təkis; *gzi heth paatshaabaayi*; *dophas*
them to-a-tray; they-went taking-(them) to-queen; was-said-by-
"apai nəmə shaahzaadan hənzə veelinji zə;
them-to-her "are-brought-to-thee these princes of hearts two;
thaav darvaazə tə rath." *thovnakh darvaazə*,
open door and seize." Was-opened-by-her-for-them door;
racyen yimə vəziirji zə; *dophas* "yimə
were-seized-by-her these hearts two; was-said-by-them-to-her "these
chei timan dən hənzə"; *byuñh st' paat-shaah paat-shəshii*
are-to-thee them two of"; sat there the-king sovereignty
karni.
for-doing.

5. *yim bəzi baaren' zə vəst' beyis paat-shaahas əkis*
 these brothers brethren two arrived another king one
nish. *Dopnakh paat-shaahan* “*toh' chivə shaahzaadə*
 near. Was-said-by-him-to-them by-the-king “you are princes to-
 me *yivaan booznə*; *toh' vən'tau toh' kyithpəzət' chivə yoor*
 me coming considered; you say-please you how are here
leg'mət'; *kyaa sabab chu?" timau dophas yi*
 arrived? What cause is?” by-them was-said-by-them-to-him this
panun gudurun; *dopnakh* “*bikiuv me nish*
 their-own happening; was-said-by-him-to-them “sit me near
nookar”; *biith' nookar*; *əmis əss' paatshaahas pəən'*
 as-servants” they-sat as-servants; to-that were to-the-king old
golaam zə; *yim zə ti biith'*; *gəi tsoor*; *tən zanyen*
 slaves two; these two also sat; became four; to-the-four persons
kərin zimə raatas tsoor pəhər; *gədrukui*
 were-made-by-him in-charge by-night four watches; first-indeed
pəhər chu lagaan əmis shaahzaadas zihiis-hiihis; *paat-shaa səndyan*
 guard is attaching to-this prince old(er)-like; king of
dəyau baatsau troovukh araam.
 two family-members was-found-by-them rest.

6. *golaam chu vədji, nazar ches paat-shaa səndyen*
 The-slave is standing look is-to-him king of
dən baatsan kun. *yimavəi syod log vasni*
 two husband-wife towards. Them-indeed before began to descend
shaahmaar taalə kiñ; *golaam chu ruchaan*; *yeli yi shaahmaar*
 a-snake roof towards; slave is looking; when this snake
log vaatani əmis paatshaabaayi-həndis badanas nish, aau laaraan
 began to-arrive that queen's body near, came running
golaam, ləzyən shamshir; *əmis shaahmaaras hani-hani*
 slave, was-struck-by-him sword; to that snake in-piece in-piece
kərinas tukrə, tshunun palangas tal;
 were-made-by-him-to-it pieces, was-thrown-by-him. bed under;
shamshiri həndis teegas volun phamb; *log badanas*
 sword of blade-to was-wrapped-by-him cotton; he-began body
vəthrani; *dopun* “*əmis aasi shaahmaarsund zaahar*
 to-wipe; was-said-by-him” to-this will-be snake's poison

laaryoomut." əmi moojb oos vohraan ; paat-shaah gari bedaar ; touched." For-that reason he-was wiping ; king went awake ;

vuchun golaam aamut nəzdiikh shamshir hyeth
was-seen-by-him slave come near sword having-taken
nəp ; əmi-sund pəhrə məkalyau ; aau dəyimis golaamsund pəhrə ;
naked ; his watching ended ; came second slave's watching ;
aau nəzdiikh ; dopnas "ai golaam, yusakhaa aagas
he-came near ; was-said-by-him-to-him "O slave, whoever master
pyaṭh beraphzi kari, tas kyaa raati karun ?" yi
upon unfaithfulness does, to-him what is-proper to-do ?" This

vothus golaam phiirth "paat-shaaham, tas gatshi kalo
rose-to-him slave answering "my-king to-him it-is-right head
tsaatun, beyi bastə vaalər, paatshaaham,
to-be-cut-off, further skin to-be-brought-down, My king,
bə vanai daliilaā tsə thaautam tath kan."
I tell-thee a-certain-story, thou please-place-for-me to-it ear."

7. dopnas golaaman paatshaahaa akh oos ;
was-said-by-him-to-him by-slave "a-certain-king one was ;
sui gau dəhə aki səslas shikaaras kunui zun ; səət'
he-indeed went day one for-pleasure-trip hunting one-only person ; with
oosus pəzz ; voott jaayi skis ; ləjəs treesh ;
was-to-him hawk ; he-arrived to-place one ; attached-to-him thirst ;
banaan ches nə kunii ; vuchun jaayi skis
becoming is-to-him not anywhere ; was-seen-by-him in-place one
aab hyuh ; əth' dyutun barchi səət' dəbə hənn ;
water like ; to-it was-given-by-him spear with hole little ;
kodun baglə manzə pyaalə ; lodun ath
was-extracted-by-him armpit from-in cup ; was-filled-by-him that
pyaalias aab ; hyotun con ; aas pəzz ;
cup-to water ; was-begun-by-him to-drink ; came-to-him hawk ;
tshunnas trəvvith ; beyi borun yi
was-thrown-by-it-for-him leaving ; again was-filled-by-him this
aab-pyaalə ; hyotun con ; aas beyi yi
water-cup ; by-him-was-begun to-drink ; came-for-him again this
pəzz ; dəyi lati tshunnas trəvvith ; paatshaahas
hawk ; two times was-thrown-by-it-for-him leaving ; to-the-king

khot zaahar ; treyimi lati borun ; d̄echini atho
 rose poison (wrath) ; third time it-was-filled-by-him right hand-with
chu ath pyaalas thaph k̄arith ; khohvur atho thoovun
 is that cup grasping having-made ; left hand was-placed-by-him
nebar ; yuthui hyotun con, tyuthui aau p̄zzz,
 outside ; as-indeed was-begun-by-him to-drink, so-indeed came hawk,

tshunnas tr̄evith ; d̄itsəs əm' thaph,
 was-thrown-by-him-for-him leaving ; was-given-to-it by-him grasping,

rotun latan tal, hyetsənas pakhə zə,
 was-seized-by-him feet under, were-taken-by-him-for-it wings two,

k̄d'nas taan ; yi yeli moorun
 were-extracted-by-him-for-it limbs ; this when was-killed-by-him

pats phyuurus stithəi ; vəp treesh ceyen
 afterwards it-repentend-to-him there-indeed; now water was-drunk-by-him

nə ; gau vuchani ath aabas aasinaa kuni aagur ? pakaan
 not ; he-went to-see that water-to is-there-not somewhere source ? going
chu paatshaah voot jaayi skis ; vuchun ati shaahmaar
 is king he-arrived place one ; by-him-was-seen there snake

shəngith ; əmisəi neeraan əs kip (or əsə kip) laal. yi
 asleep ; to-it-indeed coming-out mouth from poison. This

aab oos zaahar ; yi chus vanaan golaam əmis paatshaahas
 water was poison ; this is-to-him saying slave to-that king

"hargaa ki su paatshah so treesh ceyihe, su marihe. vəp
 "if that that king that water had-drunk, he would-have-died. Now

taftiish karihe su paatshaa tas p̄zzas maarihe nə.
 inquiry if-he-had-made, that king that hawk would-have-killed not.
paatshaaham, soi che daliil ; taftiish gatshi karun.
 My-king, that-indeed is story ; inquiry is-right to-make.

8. *məkalyau əm'sund p̄shər ti ; aau treyum p̄shər ; zə ḡi*
 Ended his guard also ; came the-third watch ; the-two went

paanas biith' ; paatshaa chu bedaar ; dapaan chu əmis
 of-themselves seated ; the-king is awake ; saying is to-that
treyimis p̄shərəzzlis, dapaan chus, "ae golaam, yus-akhaa aagas-pyāth
 third guarder (sentry), saying is-to-him "O slave, whoever master upon

dagaa kari, tas kyaa vaati karun ?” dopnas
deceit may-do, to-him what is-right to-do ? Was-said-by-him-to-him
phiirith əm' golaaman su gatshi sangsaar karun ; baakzi, paatshaaham,
in-return by-that slave him is-right stoning to-do ; further, my-king,
taftiish gatshi karun ; bə vanai daliilaa tsə thaavum kan.
inquiry is-proper to-make ; I will-tell-thee story, thou place-me ear.

9. *dapaan chus su oos sodaagaaraa akh, sui oos*
saying is-to-him he was merchant one, he-indeed was
sethaa bakhtaavar ; təmis pyaau muhim ; təmisəi oos huun ;
very rich ; to-him fell poverty ; to-him-indeed was dog ;
byaakh sodaagaaraa oos : dopnas “ yi huun maa
another merchant was : by-him-was-said-to-him “ this dog not
kənhan ?” dopnas “ kənan.
wilt-sell-it ?” By-him-was-said-to-him “ I-will-sell-it.
karus mol” ; kornas mol rəpyi hath ;
make-for-it price” ; was-made-by-him-for-it price rupees 100 ;
dyutnas mol ; nyuuu sodaagaaran
was-given-by-him-to-him price ; was-taken by-merchant
yi huun ; draau sodaa hyeth ; voot
this dog ; he-went-out merchandise taking ; he arrived
jaayi skis ; ləjəs raat ; raalh-kyut tsaas tsuur ;
at-place one ; attached-to-him night ; night-by entered-for-him thieves ;
nyuuhas yi maal ; huun chu vuchaan ; əm'
was-taking-by-them-for-him this property ; the-dog is looking ; by-him
kor nə kēh ti sadaah ; phol gaash ; sodaagaar gau
was-made not any even noise ; burst dawn ; the-merchant became
bedaar ; vuchun tə maal nə kupii ; dapaan chu
awake ; was-looked-by-him, and property not at-all ; saying is
yath kyaa goom ? aau huun. əm' kərnas
to-this what became-to-me ? Came the-dog. By-him was-made-by-him-
pəshaakas thaph ; chus lamaan ; huun draau
to-him to-garment a-seizing ; he-is-to-him pulling ; the-dog went-out
brōh brōh, patə patə chus sodaagaar ;
in-front in-front, behind behind is-to-him the-merchant ;
raatnoovun skis məədaanas manz ; vuchun
he-was-caused-to-arrive-by-him one plain in ; was-seen-by-him

ati tsuurau thoumut asund maal ; prazanoorun ;
 there by-thieves placed his property ; was-recognized-by-him ;

onun panun maal, yi oosus ta ti, beyi
 was-brought-by-him own property, this was-to-him both that, further
oos yimau tsuurau beyen sodaagaaran hund nyuumut ; ti ti
 was by-these thieves other merchants of taken ; that also

onun ; vaatnoovun pananis deeras ;
 was-brought-by-him ; was-caused-to-arrive-by-him own house-to ;

gau sethaa khosh ; dopun "t̄mis sodaagaaras tog
 he-became very happy ; by-him-was-said “to-that merchant was-able
n̄e smis huunis mol karun ; t̄mis oos pyoomut muhim, tami
 not to-this dog price to-make, to-him was fallen poverty, for-that
mokho togus n̄e."
 reason was-able-to-him not.”

10. *dapaan rostaad ; smis huunis korun mol p̄̄sts*
 Saying teacher ; to-that dog was-made-by-him price five
hath ; liichən cith' ; yzh̄ai tsh̄jan
 hundred ; was-written-by-him letter ; this-indeed was-placed-by-him
smis huunis n̄z̄l' ; dopnas "ts̄ gatsh pananis m̄z̄likas
 to-that dog on-neck ; was-said-by-him-to-him “thou go own owner
nishin yi cith' hyeth", gau huun, root nezdiikh smis sodaagaaras ;
 near this letter taking”, went the-dog, arrived near that merchant ;
sodaagaaran dyuuth ; dopun, prazanoovun
 by-the-merchant he-was-seen ; was-said-by-him, was-recognized-by-
yi huun ; dopun pananyen baatsan,
 him this dog ; was-said-by-him to-own family-members ;
dopmakh huun aau phuirith ; sm' kor
 was-said-by-him-to-them, the-dog has-come again ; by-him was-done
takhsir ; smii tshunukh k̄dlih,
 fault ; for-that-very (reason) he-has-been-placed-by-them ejecting,
bz̄l'ki chus caalaan n̄z̄l' ; sodaagar gau
 in-fact there-is-to-him accusation on-neck ; the-merchant became
phikri ; v̄y kyaah karə ? r̄opyi hath goom
 in-anxiety ; now what shall-I-do ? Rupees hundred went-to-me
kharəc ; kodun banduukh, l̄z̄yinas ta
 spent ; by-him-was-taken-out a-gun, was-shot-by-him-to-it and

moorun ; ycli moorun tə adə phyuurus,
 was-killed-by-him ; when was-killed-by-him, then then it-repentend
 goos nəzdiikh ; bə vuchə əmis kyaa kaakaz
 him, he-went-to-it near ; I may-look to-him what paper
 chu nəz'l ; yəzhəi kodnas naalə, tə
 is on-neck ; this-indeed was-extracted-by-him-of-it from-neck and
 mutsrun tə vuchun ; ath lyuukhmut rəpyes
 was-opened-by-him and looked-at-by-him ; on-it written for-rupee
 pəz̄ts hah ; adə phyuurus sethaa ; soi che daliil,
 five hundred ; then repented-him much ; that-indeed is story ;
 taftiish gatshi karun. hargaahai su sodaagaar gədəjəi vuchihe
 inquiry is-proper to-make ; if that merchant first had-looked
 əmis huunis kyaa chu nəz'l , su huun maa maarihe ;
 to-that dog what is on-neck, that dog not would-have-killed ;
 gau əm'sund pəhrə.
 went his guard ;

11. aau tsuurimis zən'sund pəhrə ; tsuurimis golaamas sənz
 came fourth man's guard ; fourth servant of
 daliil ; tsuurimis golaamas vanaan paatshaah, "ae golaam, yus-akhhaa
 story ; to-fourth servant saying king, "O servant, whoever
 aagas pyath kari bevaphəzyi, tas kyaa vaati karun ?"
 master upon does unfaithfulness to-him what is-right to-do ?"

dopnas golaaman, tas gatshi sar tsatun,
 by-him-was-said-to-him by-servant : to-him is-right head to-cut
 shaahrə-manzə duur kədum ; paatshaaham, bə vanai daliilaa ;
 city-from-in far to-eject ; My-king I will-tell-thee a-story ;
 tsə thaavum kan ; su oos paatshaah akh ; əmis əsəs neciv'
 thou place-to-me ear ; that was king one ; to-him were sons
 əz̄ ; timəzi moyi panəj məjj ; paatshaahan kər
 two ; to-them-indeed died own mother ; by-king was-made
 vərəz zanaanə ; so gəyi paatshaazaadan dən vərməjj ; dəhə
 second-wife woman ; she became to-the-princes two stepmother ; day
 aki so sapəz khafə ; dapaan chus paatshaah
 one she became angry ; saying is-to-her king

“ *vay kyaa chu salaah ?* ” *paatshaabaaji ches dapaan*
 “ now what is (your) advice ? ” Queen is-to-him saying
 “ *me gatshi tihənzə veelinji zə ; timə khyemə ba* ” ; *paatshaahan*
 “ to-me is-required their hearts two ; them may-eat I ” ; by-king
dyut hukum vəziiras, dopnas “ dikh
 was-given order to-vizier ; by-him-was-said-to-him “ give-them
maarəvaatlan athi ; yiman kadan vəzlinji zə ” ; *gau*
 to-executioners in-hand ; for-them they-may-extract hearts two ” ; went
vəziir ; voot tsaaṭhaal, yeti yim shaahzaadə zə zət' ; *yiman kun*
 vizier, arrived school, where these princes two were ; them towards
kərən nazaaraah ; sc̄thaa gookh, yiman shaahzaadan
 was-made-by-him a-look much he-became-with-them, these princes
səət', khosh ; dilas pyoos yinsaaph, dopnakh
 with, pleased ; to-heart fell-to-him pity, was-said-by-him-to-them
 “ *tsəliuv yemə shaahrə duur* ” ; *tsəl'* ; *maarvaatlan*
 “ flee this city-from far ” ; they-fled ; to-executioners
dyut hukum vəzliiran ; məzryuukh huun' zə ;
 was-given order by-the-vizier ; were-killed-by-them dogs two ;
kajakh yiman vəzlinji zə, lazakh
 were-extracted-by-them for-them hearts two ; were placed-by-them
təzakis manz ; gəyi hyeth ; paatshaabaayi
 basket in ; they-went taking (them) ; by-the-queen
thooruk darvaazə ; paatshaah chu karaan tət' paatshəzhi.
 was-opened-for-them door ; the-king is doing there sovereignty.

13. *shaazaadə zə aae tsalaan beyis puatshaahas nish* ;
 The-princes two came fleeing another king near ;
rət' yim golaam ; gədruk pəhrə aau əmis bədis
 were-seized they slaves ; the-first guarding came to-this big
hīhis shaahzaadas ; shamaa chu dazaan ; paatshaasənd zə
 like prince ; lamp is burning ; the-king's two
bəzts chi palangas pyath araamas ;
 family-members (king and wife) are bed upon at-rest ;
yimanəi syod rasaan chu shaahmaar ; yi golaam chu
 to-them-indeed straight descending is a-snake ; this slave is

kadaan shamshiir ; əmis shaahmaaras chu karaan tukrə (tukrə) ;
 extracting sword ; to-that snake is making pieces pieces ;
 ami patə chu shamshiiri-həndis teegas valaan phamb ; əmis
 that after is sword's blade-to wrapping cotton-wool ; to-this
 paatshaabaayi-həndis badanas oos vothraan yi zaahar əmis shaahmaar
 queen's body was wiping this poison that snake
 sund ; dopun əmis maa aasim shaahmaar-sund
 of ; was-said-by-him to-her not may-be-to-me snake's
 zaahar ; oos vothraan tə paatshaa gau bedaar ; dop paatshaahan
 poison ; he-was wiping and the-king became awake ; was-said by-king
 yi aau maarani ; paatshaaham, səi che daliil ; hargaaah ki
 this came to-kill ; my-king, that-indeed is the-story ; if that
 su paatshaah taftiish karihe pananyen necivyen pyath ma
 that king inquiry had-made own sons upon not
 diyhe hukum maarvaatlan "toh' məzryuukh" ;
 would-have-given order to-executioners "you kill-them" ;
 adə gəyi tim huun' maarə ; agar pats karakh ; su paatshaa
 then went those dogs destroyed ; if belief thou-wilt-make ; that king
 oos soonui mool ; yi paatshaa gookh tsə ; yit' kyaa che
 was our-indeed father ; this king becamest thou ; here what is
 shamshiir ; st' kyaa chui palangas tal shaahmaar gapi kərith ?
 sword ? there what is-to-thee bed under snake pieces having-made ?
 Sethaa gookh paatshaa khosh ; akh booi thoovun
 much went-with-them king pleased ; one brother was-placed-by-him
 vəziir ; byaakh booi banoovun paatshaah.
 vizier, other brother was-made-by-him king.

Phorsat səəhbun shaar

THE POEM OF FORSYTH SAHAB

Yi dyuuθmai tii gatshtə boozaan ,
 What was-seen-by-me-indeed that-indeed go-thou listening-to.
 Yaarkand anoon zeenaan : gədji dop məl'kaapi kus
 Yarkand, we-shall-bring-it conquering. First was-said by-queen who
 kari yəhəi kaar ? Phorsat chu zoraavaar ; raaji beh Yaarkand,
 will-do this-very work ? Forsyth is strong ; O-king sit in-Yarkand.

baaj gatsh taaraan ; Landan-pyatho yimau kor taai ;
 tribute go taking. From-London by-them was-made rule ;
mashhuur tsopoor gzyi ; godni Sonmargi chaavaan pooshi-
 famous on-four-sides they-became; first in-Sonamarg enjoying flower-
mzaadaan ; hukum e Maahraaj Bojanis brööh draav ; rasad
 plains. The-order of the-Maharaja to Tibet ahead went-out ; supply
söi tsopoor kərhai tarphan ; goda
 that-indeed on-four-sides was-made-by-them-for-thee directions ; first
log Maraaz ; tim radaan z̄s̄s' "kut l̄g' ḡz̄rzaan ? "
 came Maraaz ; they weeping were “ whither have-we-come ignorant ? ”

Bøgaran manz th̄z̄vik' k̄z̄shir' , Bøbøzi brööh
 Tibetan-houses in were-placed Kashmiris, Tibetan-brothers ahead
nyz̄z̄vik' ; gur' biith' daakas, zombə chi gaasə saaraan ; baraayi
 were-sent ; horses sat for-post, yaks are grass carrying ; for
kombakas zanaanan chi sombraan ; zyun tə gaasə vartaavaan ;
 help women they-are collecting ; wood and grass distributing :
gur' mangn̄z̄vihai k̄kar-gaaman ; "chuh" karun
 horses were-asked-for-by-them (in) fowl-villages ; “ chuh ” to-make
yim nə zaanaan ; "hurihuri" karaan tim z̄s̄s' timan pakanaavaan ;
 they not knowing ; “ hurihuri ” saying they were them causing-to-go ;
kalə kip dombizh, l̄ti kip laakam ; zaci-zin p̄ærith
 head towards crupper, tail towards bridle ; rag-saddles putting-on
soorui saamaan : rasad k̄r'than z̄n'hai ;
 all-indeed gear: provisions having-made were-brought-by-them ;
naangaar maṭi chikh panən' kaar ; gcji
 cultivators on-shoulder are-to-them own works ; (grass) bundles
karakh kraalan leji saaraan.
 were-made-by-them for-potters, pots carrying.

THE PRODIGAL SON

Luke xv, 11-32

11. *z̄kis mohnivis z̄s̄s' zə neciv'.*
 To-one man were two sons.
12. *timau manzə dop k̄s̄s'hi m̄z̄lis ki "he*
 them from-among was-said littlish-by to-father that “ O

maali, me di danuk hisə yus me vaati". tau patə father, to-me give wealth-of part which to-me arrives". That after təm' tihəndi khəəstrə danə bəəgroov.
by-him them for wealth was-divided.

13. *kēētsau dəhau patə ləkət' neciv' soorui jamə kərith some days after little son-by all together having-made kor aki duuri muluk safar, tə tati naakaarə kaami path was-made one far country-of journey, and there evil work after ləgith panun soorui danə kharcoovun.*
sticking own all wealth was-spent-by-him.

14. *yeli soorui kharəc korun, tath mulkas manz When all spent was-made-by-him, that country in pyoov sakħəth draag, tə su log muhtaaq sapanani.*
fell severe famine, and he began needy to-become.

15. *tau patə gau tatikis əkis bəəshandas nish, tə təm'*
That after he-went there-of one inhabitant near, and by-him suuz su soor rachani pananyen khetan manz.
was-sent he swine to-keep own fields in.

16. *tə tas oos əərzuu zi timau delau səət' barihe And to-him was wish that those husks with he-may-fill yađ yim soor chi khyevaan, tə kāāh oos nə tas stomach which swine are eating, and anyone was not to-him kēēh dyiraan.*
anything giving.

17. *liikin hooshes andar yith dopun "myəənis But sense in having-come was-said-by-him " my məəlis chi kəətyen mazuuran həndi khəəstrə kəəfi tə fəəzil tsot,*
father-to are how-many labourers of sake enough and more bread, tə bə chus bəchi maraan.
and I am by-hunger dying.

18. *bə gatshə vəthih pananyis məəlis nish, tə tas I will-go, having-risen own father near, and to-him dapə 'He maali, me kor aasmaanuk tə coon gənaah,*
will-say 'O father, by-me was-done heaven's and thy sin

19. *tə vəp chus nə tath ləəikh zi beyi yimə coon necuv and now am not that worthy that again I-may-come thy son*

vanana. Me banautə pananyau mazuurau manzə abhaa hyuh." called. Me make-please own labourers among-from one like."

20. *tə r̥ithih aau pananyis m̥əslis nish, tə v̥ipi*
And having-risen he-came own father near, and yet
oos su duurii tə tasəndis m̥əslis aau, su v̥uchith r̥aham,
was he far-indeed and his father-to came, him having-seen, pity,
tə duurith kornas naaləmut tə dit'nas
and having-run was-made-by-him-to him embrace and were-given-
miith'.

by-him-to-him kisses.

21. *tə neciv' vonus "he maali, me kor aasmaanuk tə*
and son-by was-said-to-him (see above).
coon gonaah, v̥on chusnə yath ləzikh zi beyi yimə coon necuv vanana."
22. *liikin m̥əsl' dop nookaran "rut-hyuh poshaakh*
but by-father was-said to-servants "good-like vesture
kədiuv tə smis ləzgiuv nəsl' tə athas v̥ej tə khuran
bring-out and him-to attach on-neck, and hand-to ring and feet-to
pəzhaar.
shoes.

23. *tə rochmut votsh (kath) m̥əriuuñ, tə khyeth*
and kept calf (ram) kill-it, and having-eaten
karau khoshii
we-may-make pleasure

24. *tikyaazi yi myoon necuv oos muumut, tə r̥əñ sapun zində,*
because this my son was dead, and now became alive,
roovmut oos tə r̥əñ lob." *tə tim ləg' khoshii karəñ.*
lost was and now was-found." And they began pleasure to-be-made.

25. *tə təm' sund bod necuv oos kheti manz; yeli garas nakha*
And him of big son was field in; when house near
voot, natsnəc tə gevanəc aaraaz buuzəñ.
arrived, dancing-of and singing-of sound was-heard-by-him.

26. *əkis nookaras prutshun, naad dyith, "vi kyaa*
One servant-to was-asked-by-him, voice giving, "this what
chu ?"
is ? "

27. *t̄sm'* *dopus* "cooⁿ booi chu aamut, t̄
 him-by was-said-to-him "thy brother is come, and
c̄z̄n' *m̄z̄l'* chu rochmut votsh (*kāth*) zabi kormut, avai
 thy father-by is kept calf (ram) sacrifice made, for-that
kh̄z̄str̄ *zi su* lobun sahii salaamath."
 sake that he was-found-by-him safe well."

28. *liikin khafə s̄zpnith* *yutshun* *nə zi*
 but angry becoming it-was-wished-by-him not that
andar atsi; *tau patə manoov* *su tasənd'* *m̄z̄l'* *niirith.*
 in he-may-go ; that after was-persuaded he his father-by going-out.

29. *tə m̄z̄lis vonun* *javaab dyith* "vuch
 And father-to was-said-by-him answer giving "look
yiityau vəriyau pyethə chus bə c̄z̄n khedmath karaan, tə zaah
 so-many years from-upon am I thy service doing, and ever
pokus nə caani hukmə barkhilaaf, tooti dyututh nə
 I-went not thy order against, yet was-given-by-thee not
zaah me akh tsaavəl' bacə zi pananyen doostan səet' karahz
 ever me-to one goat young-one that own friends with I-might-make
khoshii.
 pleasure.

30. *magar yeli yi coon necuv* *zzi yem'* coon maal
 but when this thy son came-to-thee by-whom thy property
gaapen patə d̄zdroov, tse koruth *zm'* *sənd'* *kh̄z̄str̄*
 harlots after was-wasted, by-thee was-done-by-thee him of sake
*vyuth-hyuh votsh (*kāth*) zabi.*"

fat-like calf ram sacrificed."

31. *tə t̄sm' dop tas* "he necivi, tsə chukh hameeshə me
 And by-him was-said to-him "O son, thou art always me
səet', *tə yi-kēētsha myoon chu, ti chu coon.*
 with, and whatever mine is, that is thine.

32. *liikin khoshii karən tə khosh sapnun oos ləzzim;*
 but pleasure to-be-made and happy to-become was right,
tikyaazi coon yi booi oos muudmut, tə vən sapun zində; roovmut
 because thy this brother was dead, and now became alive, lost
oos, tə vən aau athi."
 was, and now came to-hand."

THE MAN BORN BLIND

John ix, 1-22, 35-8

1. *Tə gatshaan vuch təm' akh shakhs yus on oos pəzədə*
And going was-seen by-Him one man who blind was born
sapunmut.
become.
2. *tə təm' səndyau tsaaṭau prutsh kəm' kor gonaah*
And by-him of disciples-by was-asked by-whom was-done sin
yem' kinə əm'-səndi məzəl' maaji zi yih sapun on pəzədə.
by-this or his father mother-by, that this became blind born.
3. *Yisuuān dyutukh javaab "nə kor yem'*
Jesus-by was-given-to-them answer "not was-done by-this
gonaah, nə əm'-səndi məzəl' maaji, leekin yi sapud avai
sin, nor his father mother-by, but this became therefore
yuth kyaazi Khudaayi-sənz kaami əmis andar zəz̄hir sapnan.
thus because God-of works him in manifest may-become.
4. *zaruur chu zi Yem' Bə suuznas Bə*
necessary is that by-Whom I was-sent-by-him-I I
karə Təm' sənz kaami yutaap dəh chu; raat che yivaan, yemi
do Him of works so-long-as day is; night is coming, what
vakhtə kāāh chu nə kəəm kərith hekaan.
time any one is not work doing able.
5. *Yutaap Bə chus jahaanas andar, tyutaap chus jahaanuk*
As-long-as I am world in, so-long am world's
nuur.
light.
6. *yi vənith əədrəəvən mets, tə so mets*
This having-said was-mixed-by-Him clay, and that clay
mətshən. təm' ən' sənzən əchen pyaīh, tə tas
was-anointed-by-Him that blind of eyes on, and to-him
dopun "gatsh, əkis hoozas manz chal"; tau patə gətshith
was-said-by-Him "Go, one tank in wash"; that after having-gone
cholun.
was-washed-by-him.

7. *chol* *t^mn'* *tə* *biinaa* *s^spññh* *aau*
 It-was-washed by-him and seeing having-become came
vaapas.
 back.
8. *hamsaayau* *yimau* *su* *bōōlh* *oos beechaan vuchmut*
 By-neighbours by-whom he formerly was begging seen
dopukh “*kyaa yi chū nə su yus zan bihith oos*
 it-was-said-by-them “what this is not he who as-it-were seated was
beechaan ? ”
 begging ? ”
9. *kēētsau* *dop* “*yi chū sui*” *bzzyyau* *dop*
 By-some it-was-said “this is he-indeed.” By-some was-said
 “*nə yi chū tas hyuh*” ; *t^mn'* *dop* “*bo chus sui*” .
 “no, this is him like” ; by-him was-said “I am he-indeed.”
10. *timau* *dopus* “*tse kyithəp^zlh'* *zzi* *zch'*
 By-them was-said-to-him “To-thee how came eyes
mutsraavane, ”
 opened.”
11. *dopnakh* “*zk'* *mohniv'* *yus naau Yisuu*
 it-was-said-by-him-to-them “one man-by who name Jesus
chu, mets *zzlzzvən* *tə myaapen zchen metsən, tə me*
 is, clay was-mixed-by-Him and to-my eyes was-anointed and to-me
dopun zkis hoozas manz gatsh tə chal, me chol
 was-said-by-him one tank in go and wash, by-me it-was-washed
gətshith tə biinaa sapnus.”
 going and seeing I-became.”
12. *timau* *dopus* “*su kət'* *chu ?*” *t^mn'*
 by-them was-said-to-him “He where is ? ” By-him
dopukh “*me che khabar ?* ”
 was-said-to-them “to-me is information ? ”
13. *timau* *nyuuv* *su yus godə on oos Fariisyen*
 by-them was-taken he who formerly blind was Pharisees
nish.
 near.

14. *yeli Yisuuān mets əz̄l̄r33with t̄m' sənz əch' kari*
 when by-Jesus clay having-mixed him of eyes were-made
biinaa sabtuk d̄h oos.
 seeing Sabbath-of day was

15. *tau patə prutsh Fariisyau ti zi "tse*
 that after was-asked by-Pharisees also that "to-thee
kyithəpəz̄t̄h' sapəzai panən əch' biinaa ?" tə dopukh
 how became-to-thee own eyes seeing ?" and was-said-to-them
 "mets mətsən T̄m' myaapen zchyen pyaṭh, tə me chol
 "clay was-anointed by-Him my eyes upon, and by-me it-was-washed
tə sapdus biinaa."
 and I-became seeing."

16. *tə Fariisyau əndrə dop bəzzyau zi "yi shakhs*
 And Pharisees from-among was-said by-some that "this man
chu nə Khudaai səndi tarphə tikyaazi sabtuk d̄h chu
 is not God of direction-from because Sabbath's day is
nə maanaan," leekin kēntsau dop "kyithəpəz̄t̄h' bani
 not keeping," but by-some it-was-said how becomes-it
zi gōnaagaar yinsaan haavi yith' moojiza ?" tə timan manz sapun
 that a-sinner man shows such miracles ?" and them among became
yekhtilaaf.
 difference.

17. *tau patə dop timan tas ənis beyi zi*
 that after was-said by-them to-that blind-man again that
 " *Tsə kyaa chukh t̄m' səndis hakas manz vanaan yem' tse*
 "Thou what art him of truth in saying by-whom to-thee
əch' biinaa kari ? t̄m' dopukh zi "Su chu
 eyes seeing were-made ? by-him was-said-to-them that "He is
nəbii."
 a-prophet."

18. *leekin Yahuudiyau kor nə yath pyaṭh yakiin zi*
 but by-the-Jews was-made not this upon belief that
yi oos on tə biinaa sapun yutaap nə timau tasəndis məslis
 he was blind and seeing became as-long-as not by-them his father
maaji yus biinaa oos sapudnut naad dyith
 mother-to who seeing was become voice having-given

19. *prutsh "Kyaa yi chaa tuhund necuv yus toh' chuwa*
 was-asked "what this is your son who you are
vanaan zi on sapun pəədə, vən kyithərəzət'hi chu biinaa ?"
 saying that blind became born, now how is seeing?"
20. *təm' səndi məəl' maaji vonukh jawaab*
 Him of father mother-by was-said-to-them, answer
dyih, "zs chi zaanaan zi yi chu soon necuv tə on
 having-given, "we are knowing that this is our son and blind
sapunmut oos pəədə,
 become was born,
21. *leekin yi chi nə zaanaan zi vən kyithərəzət'hi sapud*
 but this are not knowing that now how became
biinaa, yaa kəm' mutsraavi zmi sənz zch' zs' chi nə
 seeing, or by-whom were-opened him of eyes we are not
zaanaan; yi chu bəəlig zmisəi prutshiuw, yi vapivə paanai."
 knowing; he is of-age him-indeed ask, he will-say-to-you himself."
22. *təm' səndi məəl' maaji von yi Yahuudyen həndi*
 him of father mother-by was-said this Jews of
khoofə kip' tikyaazi Yahuudyau oos tut taam fəəslə kormut
 fear for because Jews-by was that up-to decision made
kāāhai yekraar kari zi su chu Masiih yibaadatkhaanə
 whoever acknowledgment shall-make that he is Christ synagogue
əndrə yiyi khəərij karənə.
 from-in will-come ejected made.
23. *Yisuuān buuz zi timau tshun su*
 by-Jesus was-heard that by-them was-thrown he
kədith tə ləbith dopnas "kyaa
 having-ejected, and having-found was-said-by-Him-to-him "what
tsə chukh Khədaayi səndis Farzəndis pyaṭh vishvaas karaan ?"
 thou art God of Son upon belief making?"
36. *vonnas "ae Khədaavandə Su kus chu*
 was-said-by-him-to-Him "O Lord He who is
zi bə karə Tas pyaṭh vishvaas ?"
 that I may-do him upon belief?"

37. *Yisuuān dopus tse chuthan Su vuchmut,*
By-Jesus was-said-to-him “ by-thee is-by-thee-He He seen,
tə Yus tse səət' kalaam chu karaan Suuii chu.”
and Who thee with speech is making He-indeed is.”
38. *təm' dopus “ ae Khodaavandə, bə chus yeetikaad*
By-him was-said-to-him “ O Lord, I am trust
anaan tə pyoos paran (said for *peeran*).
bringing, and he-fell-to-Him feet-at.

THE STORY OF LAZARUS

John xi

1. *Laazar oos akh shekhas bemaar.*
Lazarus was one man sick.
3. *tə təm'sənzau bejau suuzhas yi shech'*
And him-of sisters-by was-sent-by-them-to-Him this message
zi “ vuch, yemis Tsə chukh mohbath karaan, su chu bemaar ”.
that “ Look, whom Thou art love doing, he is sick ”.
4. *Leekin Yisuuān von, yi buuzith, yi che nə mootəc*
But by-Jesus it-was-said, this hearing, this is not death's
beməzrii, magar Khodaaisənzi buzargii həndi khəztrə che, yuth tamiki
sickness but God-of greatness of sake is, as-that its
sababə yiyi Khodaaisəndis Farzəndi sənz buzargii karənə.
cause-by may-come God-of Son of greatness made.
6. *Yeli təm' buuz zi Laazar chu bemaar, tath*
When by-Him it-was-heard that Lazarus is sick, that
jaai yeti Su oos, dən dəhan ruud beyi.
place where He was two days He-stayed further.
7. *tau patə dopun tsaaṭan “ yiyiuv, 3s'*
That after it-was-said-by-Him disciples-to “ come, we
gatshau beyi Yahuudias andar.”
may-go again Judea in.”
8. *tsaaṭau dopus “ von 3s' Yahuudii*
By-the-disciples was-said-to-him “ now were the-Jews
yatshaan Tse karanai sangsaar, tə Tsə chukh beyi tot gatshaan ? ”
wishing Thee to-do-Thee stoning, and Thou art again there going ? ”

9. *Yisuuān dyutukh javaab* “*kyaa dōhas chi nə*
 By Jesus was-given-to-them answer “what for-day are not
baah saa-ath ? kāāhai dōhəl' paki su chu nə khūūt khyevaan
 twelve hours ? whoever by-day walks he is not stumbling eating,
tikyaazi su chu yemi jahaanuk gaash vuchaan.”
 because he is this world's light seeing.”
10. *leekin kāāhai raatəl' paki su chu khūūt khyevaan,*
 but whoever by-night walks he is stumbling eating,
tikyaazi tamis manz che apigatə.
 because him in is darkness.
11. *Təm' rapi yimə kathə, tə tau patə*
 By-Him were-said these words, and that after
dopnakh zi “soon doost Laazar chu shongmut,
 was-said-by-Him-to-them that “our friend Lazarus is asleep,
leekin Bə chus gatshaan zi su vuzanaaran.”
 but I am going that him I-may-waken-him.”
12. *tsaatau dopus hargaa shəngith chu, tə bali.*
 By-disciples was-said-to-Him if asleep (he) is, then
 he-will-get-well.
13. *Yisuuān von təm' səndi mootəki baapath, leekin*
 By-Jesus was-said him of death's about, but
tsaatau kor khayaal nyəndri həndi araamə baapath chu
 by-disciples was-made thought sleep of rest concerning is,
vanaan.
 speaking.
14. *tau patə vonunakh saaph zi* “*Laazar*
 That after was-said-by-Him-to-them plainly that “Lazarus
muud.”
 died.”
15. *tə Bə chus yath pyath khəsh zi Bə oosus nə tati*
 and I am this upon glad that I was not there
yuth-zan toh' zmi khəstran kəriuv veshvaas, leekin
 that-as-it-were you that sake may-make trust, but
yiyiuu zə'-gatshau tas nish.
 come, let-us-go him near.

16. *ək' tsaatān beyen tsaatān dopun* “*Yiyiuv,*
One disciple-by other disciples-to was-said-by-him “Come,
əs' ti gatshau, Yemis səət' marau.”
we too let-us-go, This with let-us-die.”
17. *tau patə sapun Yisuuas yith daryaaft zi tas*
That after became to-Jesus having-come known that to-him
vəət' tsoor dsh kabri manz thəəmətis.
came four days grave in having-been-placed.
19. *tə seṭhaa Yahuudii əs' Maarthaayi tə Maryami nish*
And many Jews were Martha and Mary near
aamət' zi tihəndis bəzi səndi baapath karan timan maatampursii.
come, that their brother of about may-make to-them mourning.
20. *yaajii Maarthaaai buuz zi Yisuu chu yivaan*
When-indeed by-Martha was heard that Jesus is coming
Tas draai brōōth, leekin Maryam ruuz garas manz bikhith.
to-Him she-went-out before, but Mary stayed house in seated.
21. *Maarthaaai von* “*Tsə ai yeti aasahəəkh myoon booi*
By-M. was-said “Thou if here hadst-been my brother
marihe nə,
had-died not,
22. *leekin bə ches zaanaan zi yi-kēētshaa Tsə Khodaayes mangakh*
but I am knowing that whatever Thou from-God shalt-ask
Khodaa diyi Tse.”
God will-give Thee.”
23. *Yisuuan dopus* “*coon booi beyi sapani*
By-Jesus was-said-to-her “thy brother again will-become
zində.”
alive.”
24. *dopnas* “*bə ches zaanaan zi kayaamtas*
Was-said-by-her-to-Him “I am knowing that resurrection
manz palyimi dəhə sapadi beyi zində.”
in last day will-become again alive.”
25. *Yisuuan dopus* “*kayaamath tə zindgii chus*
By-Jesus was-said-to-her “resurrection and life am

*Bə, yusakhaa Me pyath yeetikaad chu anaan, agarci su mari, too
I, whoever Me upon trust is bringing, though he may-die, yet
ti roozi zində,
will-remain alive,*

26. *tə yusakhaa chu zində tə Me pyaṭh yeetikaad chu anaan,
and whoever is alive, and Me upon trust is bringing,
zaah mari nə, kyaa, tsə chekh yakiin karaan ? ”
ever will-die not, what thou art belief doing ? ”*

27. *dopnas “aavə, me chu yakiin zi Khodaai
By-her-was-said-to-Him “yes, to-me is belief that God
sund Farzand Masiih, Yus chu dunyahas manz yivavun, Tsəii
of Son Christ, Who is world in comer, Thou-indeed
chukh.”
art.”*

28. *so gəyi yi vənith tə ləti-pəzəth' dyutun
She went this saying and quietly was-given-by-her
panəpi bəyi Maryami naad tə dopnas zi
own sister Mary-to call and was-said-by-her-to-her that
“ Vəstaad chu aamut tə chuii naad divaan.”
“ Teacher is come and to-thee-is call giving.”*

29. *təm' yaanii yi buuz jald vətsh tə Tas nish
By-her when this was-heard quickly rose and Him near
aai
she-came*

30. *tə Yisuu oos nə vəpi bəstii manz voolumut, bəl'ki tath
and Jesus was not yet village in arrived, but that
jaayi yeti Maarthaa əsəs Təmis samkhani draaməts.
place-in where Martha was Him to-meet gone-out.*

31. *Yahuudii yim tas səət' garas manz əsəs' tə əsəs' taslaa
The-Jews who her with house in were and were comfort
divaan, yi vuchith zi Maryam vətsh jald tə nyebər draai,
giving, this hearing that Mary arose quickly and out went,
yi khayaal karaan, gəyi tas patə patə, “ khabar yi kabri pyaṭh
this thought making, went her after after, “ perhaps she grave upon
maa che radani gatshaan ? ”
not is to-weep going ? ”*

32. *tə Maryam, yeli tath jaayi, yeti Yisuu oos aayi, tə su*
 and Mary, when that place, where Jesus was come and He
vuchun, Təm' sendyen khoran pyath peyith dopnas
 was-seen-by-her Him of feet on falling was-said-by-her-to-
"Tsə ai yeti aasahəkkh myoon booi marihe nə."
 Him "Thou if here hadst-been my brother would-have-died not."
33. *Yeli Yisuuān so vəch zi vadaan che tə Yahuudii yim*
 When by-Jesus she was-seen that weeping is and the-Jews who
tas səet' əəs' aamət' tim ti vadaan chi, dilə kip' khyoon
 her with were come they also weeping are, heart in was-eaten-by-Him
aphsoos, tə korun maatam.
 sorrow, and was-made-by-Him mourning.
34. *tə dopnakh "təhe kati thoorun*
 and was-said-by-Him-to-them "by-you where was-placed
su ?" Yimau dopus "Vələ tə vuch."
 he ?" By-them was-said-to-Him "Come and see."
35. *Yisuuān wod.*
 By-Jesus it-was-wept.
36. *Yahuudiau dop "Vuchiuv, tas kyuth mohbath*
 By-Jews was-said "Look, to-him how-much love
oos karaan."
 He-was doing."
37. *leekin bəzzyau dop timau manzə "kyaa yi*
 But by-some was-said them from-among "what this
mohonyuv, yem' ən' sənzə zəch' mutsraavi, hyokun nə
 man, by-whom blind of eyes were-opened, could-He not
kərith zi su nə marihe ti ?"
 do that he not should-die also ?"
38. *tau patə aau Yisuu, dilas manz aphsoos khyeraan, kabari*
 That after came Jesus, heart in sorrow eating, grave
pyath; so əəs akh goph, tath pyath əəsəkkh akh kəp thəəməts.
 upon; it was one cave, it upon was-by-them one stone placed.
39. *Yisuuān dop "kəp tuliur". Maarthayi mordə sənzi*
 By-Jesus was-said "stone lift". By-Martha dead of

beni dopus "emis chu vɔn phakh vɔthaan,
sister-by was-said-to-Him "To-him is now smell rising,

tikyaazi emis gɔyi tsoor dɔh."
because to-him went four days."

40. *dopnas kyaa Me dopuui*
 Was-said-by-Him-to-her what by-Me was-said-to-thee
naa zi "tsə ai yakiin karakh tə Khədaai sund jalaal vuchakk ? "
 not that "thou if belief wilt-make thou God of glory wilt-see ? "

41. *timau tej so kɔn, tə Yisuuan vuch*
 By-them was-lifted that stone and by-Jesus was-looked
hyərkun tə dopun "ai Maali Bə chus Coon shukər
 upwards and was-said-by-Him "O Father I am Thy thanks
karaan zi Tse chui Myoon buuzmut;
 making that by-Thee is-to-Thee My (word) heard ;

42. *Me oos moolum zi Tsə chukh hameeshə Myoon*
 To-Me was known that Thou art always mine
boozan, leekin yiman luukan həndi sababə yim apəzər'
 hearing, but those people of cause who on-that-side
yapəzər' chi vədayi Me dop yi yuth yim yakiin karan
 on-this-side are standing by-Me was-said this that they belief may-make
zi Tse Bə chusath suuzmut."
 that by-Thee I am-by-Thee heard."

43. *tə yi vənith kərən bəd avaaz zi "ai*
 And this saying was-made-by-him big voice that "O
Laazarə nyebər neer."
 Lazarus, out come-out."

44. *tə su yus muumut oos, kafnas səət' athə tə khur band*
 And he who dead was, cloth with hands and feet shut
əəsith, draau nyebər, tə təm sund buth oos daji səət'
 having-been, came-out out, and him of mouth was cloths with
vəlyith tə Yisuuan dopukh "mutsriuuus tə gatshana
 wrapped and by-Jesus was-said-to-them "loose-him and to-go
diyuus."
 grant-him."

P A R T I V

VOCABULARY

- a*; final *-a* of *Man.* and *Dict.* is pronounced *a*.
- aab* (m.) water, (dat.) *aabas*.
- aae, aai, aaye, aayi*; see *yun*.
- aagə* (m.) master, (dat.) *aagas*.
- aagur* (m.) source.
- aahan* yes.
- aagyaa* (f.) command, (pl.) *aagyaaai*.
- aamut, aaməts*; see *yun*.
- aapərun, aaprun* feed, (fut.) *aapri*; (past) *aapur*, (pl.) *aaper'*, (f.) *aaper*, (pl.) *aapri*; (pa. p.) *aap-urmut, -ərmət', -ərməts, -rimətsə*.
- aas* = *aau + s* came for him.
- aasun* be, (conj. ptc.) *əsith*; *aasaan* being, *aasi* will be, *aasim* will be for me, *aasinaa* will there not be?
- aau*; see *yun*.
- aavaaz, aavaaj*; see *avaaz*.
- adə* then, in that case.
- ai, ae* (interj.) O!
- ai* if, -ever; *kāāhai* whoever.
- akh* one, (dat.) *əkis*, (ab.) *aki*, (ag.) *ək!*
- akhaa* a certain.
- akyum* first, (decl., p. 18).
- ami*, see *əmis* (decl., p. 20).
- and* (m.) edge; *ənd', əndyen* (adv.) round.
- andar* inside, *əndrə* from inside.
- anun* bring (conj. ptc.), *ənith*; *anoon* = *anau + n* we will bring him, *ən'hai* = *ənikh* were brought by them, *ənei* they (f.) were brought to thee, *onun* was brought by him.
- anigata* (f.) darkness, rest of sg. *anigati*.
- apəər'* on or from far side.
- aphsoos, aphsuus* (m.) sorrow.
- apuz* false, untrue; see *poz*.
- asi*; see *bə* (decl., p. 19).
- asmaan* (m.) sky, (gen.) *asmaanuk*.
- asund* = *əm'sund* (decl., p. 20).
- ati* there.
- atsun* enter, (fut.) *atsə*, (past) *tsaau*; (pl., f. sg. and pl.) *tsaae*.
- avaaz, avaaj* (f.) voice.
- avai*, emph. of *avə*, ab. of *ath*, that; (p. 20).
- azarvun* (m., adj.) jealousy, jealous.
- baaj* (m.) tribute.
- baapath*, concerning.
- baarən'* two full brothers.
- baasun* seem, occur to mind, (past) *baaseu, baasyou, baasyoos* seemed to him, (pa. p.) *baas-yoomut*, (f.) *-yeeməts*.
- baatsan, baatsau*; see *əzəts*.
- baai, baayi* (f.) lady, (dat., ab., ag. same).
- baakii, baakəi, baakəii* moreover; (adj.) remaining, the rest of.
- bacə* (m.) young one, (pl.) *baci*.
- badan* (m.) body, (dat.) *badanas*.
- badə* very, great.
- bagal* (m.) armpit, side, (ab.) *bagla*.
- Bagvaan* (m.) God, (ag.) *Bagvaanan*.
- bajun* (v. int.) sound, strike, (fut.) *baji, bajan*; (past) *bajyou*, (pl., f. sg. and pl.) *bajyeyi, bajnas* (dat. of *bajun*); (pa. p.) *baj-yoomut*, (f.) *-yeeməts*.
- bakhtaavaar* rich.
- balun* get well, (fut.) *bali*; conjug. like *bajun*.

- banaavun* make, (impv.) *banaau*,
 (past) *banoov*, *banoou*, (pl.)
ba-nəəv', (f.) *-nəəv*; (f. pl.) *-naavi*,
 (pa. p.) *ba-nooomut*, *-nəəv'mət'*,
-nəəv'məts, *-naavimətsə*; *banoo-*
vun was made by him.
- banduukh* (m.) gun.
- banun* be made (pr. ptc.) *banaan*,
 (fut.) *bani*; conjug. like *bajun*.
- bar* (m.) door.
- baraayi* for the sake of.
- baraadari* (f.) people of same caste,
 (all sg. and nom. pl. do.)
- barch* (f.) spear, (rest of sg., nom.
 pl.) *barchi*.
- barkhilaaf* against, contrary to.
- barun* fill, (past) *bor*; *borun* he
 was filled by him, *berən* she
 do.; *barihe*, 3rd sg. past cond.;
barun is conj. like *karun*, pp. 22-4.
- bastə* (f.) skin, (rest of sg.) *basti*;
 (nom. pl.) *bastə*.
- Bat* name of caste.
- batə* (m.) Brahman, pandit.
- behun* sit, *bikith* seated, (impv.)
- beh*, (pl.) *bihiu*; (past) *byuuth*;
 (pl.) *biith'*, (f. sg.) *biith*; (f. pl.)
biichi; (pa. p.) *byuuthmut*, *biith'*
mət', *biithməts*, *biichimətsə*.
- bedaar* awake.
- beechun* beg, (pr. pte.) *beechaan*.
- bemuar* ill.
- beməər'* (f.) illness.
- bepi* (f.) sister, (rest of sg.) do., (nom.
 pl.) do., (dat.) *bepen*, (ab.) *bepau*.
- bevaphəəi* (f.) unfaithfulness.
- beyi* again, further.
- beyis*, *beyen*, *beyau*; see *byaakk*.
- bo* I (decl., p. 19), *bəi* I indeed.
- bəəg'* at the time of.
- bəəgraavun* cause to be divided;
 (past) *bəəgroou*, conjug. like
banaavun.
- bəəgərun*, *bəəgrun*, distribute,
 divide *bəəgrith* having divided,
 (past) *bəəgur*, (pa. p.) *bəəgurmut*;
 conjug. like *aapərun*.
- bəəliq* adult, grown up.
- bəəsh*; see *bol*.
- bəəshandas* (m.) inhabitant, (dat.)
bəəshandas.
- bəəts* (m. pl.) family members,
 (dat.) *baatsan*, (ab.) *baatsau*.
- bəəz* (adj. pl.) some; (pron. pl.)
 some people, (ab.) *bəəzau*.
- bəl'ki* on the contrary, but rather.
- bəstii* (f.) village.
- biinaa* able to see.
- bod*, *bəd'*, *bəd*, *baji* big, (decl.,
 p. 17).
- bolbeesh* chirping of birds.
- booi* (m.) brother, (pl.) *bəzi*.
- boor* (m.) load.
- boozun* hear, understand, (passive)
 be visible, (pr. ptc.) *boozan*;
buuzith having heard; (past)
buuz, (pl.) *buuz'*, (f.) *buuz*;
 (pl.) *boozə*, *buuzun* he under-
 stood it (m.), *boozən* he under-
 stood them (f.); (pa. ptc.)
buuzmut, *buuz'mət'*, *buuzməts*,
boozəmətsə.
- bəchi* (f.) hunger, (rest of sg.) do.
- bən* downwards.
- Bətə* a Tibetan.
- brōh*, *brōth* in front.
- broor*, *broor* cat, (decl., p. 15),
 (f.) *brəər*, *brəər* (decl., p. 16).
- budə*, *budə* (m.) old man, (pl.)
bədə (first vowel of pl. is betw.
 ə and u), (ag.) *budən*; (f. sg.)
bud, (pl.) *buji*.
- bus* (m.) mouthful.
- buth* (m.) face, (dat.) *buthis*.
- buii'* (f.) speech, language.
- buny* (f.) chenar tree (*Platanus*
orientalis), (ab.) *boojau*.
- buzargii* (f.) greatness, honour.
- byaakk* other, another, (dat.)
beyis; (dat. pl.) *beyen*, (ab.)
beyau.
- caalaan* (m.) invoice, waybill.
- chaa* = *chu* + *aa* to mark question.

- chalun* wash, (past) *chol*.
chu is (conj., p. 21), *chus* he is
 (*ches* she is) to him or her,
chikh they are to them,
chunakh by him for them,
chuthan vuchmut he is by thee
 seen (Jn. ix, 37), *chusath* am
 by thee (Jn. xi, 42); *chuii*,
 (a) emph. of *chu*, (b) *chu* w.
 2 sg. suff.
- chuh* sound to make horse go.
ciirun squeeze out (fut.) *ciirə*,
 (past) *cyyur*, (pl.) *ciir'*, (f.) *ciir*,
 (pl.) *ciiri*; (pa. p.) *cyyurmum*,
ciir'mət', *ciirməts*, *ciirimətsə*.
cith' (f.) letter, etc.
con drink, (pr. ptc.) *cevaan*; *ceth*
 having drunk, (past) *coou*, (pl.,
 f. sg. and pl.) *ceei*, *cei*; *ceyen* =
cei + *n* it (fem.) was drunk
 by him; (past cond.) *ceyike*,
 (fut.) *cemo*.
coon thy, (pl.) *cəən'*, almost
 identical in sound with f.
cəən; (pl.) *caapi*.
- daarn* (m.) a puff or in-draw in
 smoking.
daanaa wise.
daapi (m.) rice, (dat.) *daapes*,
 (pl.) *daapi*.
dachun right (not left), (ab.)
dachini.
dagaa (f.) deceit.
daliil (f.) story, *daliilaa* a story.
danə (m.) wealth, (gen.) *danuk*.
dapun say, (pr. ptc.) *dapaan*;
dəpiih having said, (fut.) *dapə*,
 (past) *dop*, *dopun* he or she
 said, *dopnas* do. to him, her,
dopnakh do. to them; *dop* with
 pl. m. obj. is *dəp'*, (f. sg. obj.)
dəp; (f. pl.) *dapi*; *dopuii*
 said to thee, *dopukh* they said,
dophas do. to him, her;
dophakh do. to them; conjug.
 like *karun*.
- darvaazə* (m.) door.
dazun (v. int.) burn, (pr. ptc.)
dazaan, (past) *dod*, *dəd'*, *dəz*,
dazi, (pa. p.) *dodnut*, etc.
del (m.) husk, rind, skin, (ab. pl.)
delau.
dəh (m.) smoke, (ab.) *dəhə*.
dənun shake out, (past) *dun*,
 (pl.) *dən'*, (f.) *dən* (pl.) *dəni*;
 conjug. like *kənun*.
dəən (m.) pomegranate.
dəər (f.) window.
dəhi buttermilk.
dil (m.) heart, (decl.) like *naag*,
 (p. 15).
dilaas (m.) consolation.
dob, *dəb* (m.) hole, (ab.) *doba*.
dood (m.) pain.
doorun run, (pr. ptc.) *dooraan*;
duurith having run.
doost (m.) friend, (dat. pl.)
doostan.
dəb (m.) washerman, (dat.) *dəbis*.
dəd (m.) milk.
dəh (m.) day, (ab.) *dəhə*, (dat. pl.)
dəhan; *dəhə*, *dəho* by day,
prath dəhə every day, *dəhəl'*
 by day.
dəmbizh, *dəmbij* (f.) crupper.
dən, *dəyi*, *dəyau*, *dənəvai*; see *zəh*.
dəyum second, (f) *dəyim* (decl.,
 p. 18).
draag (m.) famine.
draau; see *neerun*.
drii (f.) vow.
drog costly, dear, (f.) *droj* (o
 unrounded), (pl.) *drog'*; (f.)
droji.
dunyaah (m.) world, (dat.) *dun-
 yaahas*.
duur far, distant, (emph.) *duurii*.
duush (m.) fault, (dat.) *duushes*,
 (ab.) *duushi*, (pl.) *duush*.
dyun give, (pr. ptc.) *divaan*; *dyith*
 having given, (inf. pl.) *din'*,
 (f.) *dip*, (pl.) *dipi*; (imv.) *dih*;
dikh give them, *diyuus* give

- him, (fut.) *dimə*, *dikh*, *diyi*, etc.; (past) *dyut*, (pl.) *dit'*, (f.) *dits*, (pl.) *ditsə*; *dyutun* he, she gave; *dyututh* thou gavest, *dyutukh* they gave, *dyutnas* he, she gave to him, her; *dit'nas*, do. with pl. obj.; (pa. p.) *dyutmut*, *dit'mət'*, *ditsməts*, *ditsəmətsə*; *ditsəs* she was given to him, her; *ditsen* they, (f.) were given by him, her; *dyutmut* given, (f.) *ditsməts*.
- daakh* (m.) letter-post, (dat.) *daakas*.
- dab* (f.) balcony, (dat.) *dabi*.
- deerə* (m.) tent, lodging-place, (dat.) *deeras*.
- deeshun* see, (past.) *dyuuuh*; *dyuuuthum* I saw, *dyuuthmai* I indeed saw, pa. p. *dyuuthmut*; past and pa. p. conj. like *behun* sit exc. f. pl. *deechi* and *deechimətsə*.
- dədraavun* harass, waste; past, *dədroou*.
- duun* (m.) walnut.
- sch'* (f.) eye, (rest of sg.) *sch*', (nom. pl.) do., (dat.) *zchen*.
- zdraavun* moisten, *zdrəvith* having moistened, (past) *zdroov*, (f.) *zdrəv* she was wet, *zdrəvən* do. by him; conjug. like *banaavun*.
- zdrun* be wet, get wet, (fut.) *zdrī*, (past) *zdreu*, *zdrau*.
- zəb* (m.) fault.
- zədraavun* (v. tr.) mix, (past) *zədroov*.
- zədərun*, *zədrun*, (v. tr.) mix, (past) *zədur*, (pa. p.) *zədurmət*, conjug. like *aapərun*.
- zəlyim*, (adj.) learned.
- zər* (f.) awl.
- zərzuu* (m.) desire.
- zəs* (m.) mouth, (dat.) *zəsas*, (ab.) *zəssə*.
- zəsəs* she was to him, *zəsis* they were to him; see *aasun*.
- zəthə-vuhur* eight years old.
- zəmis*, *zəm'*, decl., p. 20.
- zəmii*, emph. of *zəm'*.
- zəmisəi*, emph. of *zəmis*.
- zən*, *zən*; see *on* and *anun*.
- zndrə*; see *andar*.
- zənz* (m.) goose.
- z̄t̄* there, emph. *z̄t̄hei*, *z̄t̄hei*.
- z̄th'*, emph. of *ath*; (decl., p. 20).
- fariisii* (m.) Pharisee, (pl.) do., (dat.) *fariisyen*, (ab.) *fariisyau*.
- farzand* (m.) son, (dat.) *farzəndis*.
- fəzəil* learned, more than sufficient.
- fəidə*, *fəzəidə* (m.) advantage, profit.
- gaad* (f.) fish.
- gaam* (m.) village, (dat.) *gaamas*, (pl.) *gaam*, (dat.) *gaaman*, (gen. sg.) *gaamuk*; *gaaməci*, f. sg. obl. of *gaamuk*.
- gaasa* (m.) grass.
- gaash* (m.) light, daylight, dawn.
- gaatul* clever, (pl.) *gaatəl'*, (f.) *gaatəj*; like *vəzul*, decl., p. 17.
- gaau*, *gaav* (f.), cow; decl., p. 16.
- gabar*, pl. of *gobur*, son.
- gagur* (m.) rat, (f.) *gagər*.
- gamiinii* (f.) sorrowfulness.
- gand* (m.) knot, (pl.) *gənd'*.
- gandun* tie, knot, (past) *gond*, (pl.) *gənd'*, (f.) *gənd*, (pl.) *ganji*; (pa. p.) *gondmut*, *gənd'mət'*, *gəndməts*, *ganjimətsə*.
- gara* (m.) house; decl. like *athə*, p. .
- garun*, *gədun*, *garun* carve, fashion, (past) *gor*, (pl.) *gər'*, (f.) *gər*; (pl.) *gari*; (r, d, r throughout); conj. like *karun*.
- gatshun* go, (pr. ptc.) *gatshaan*, *gətshith* having gone, (fut.) *gatshə*, (past) *gau*, (pl.) *gəi*, (f.) *ga-i*, (pl.) *gayi* (these last

- three words are almost identical); (pa. ptc.) *goomut*; (pl.) *gəəmət'*, (f.) *gəəməts*, (pl.) *gəəmətsə*.
- gatshun* be proper, ought; forms as for *gatshun* go, except past *gotsh*, (pl.) *gətsh'*, (f.) *gətsh*, (pl.) *gatshi*.
- ged*, *gyəd*, (f.) handful of grass; (pl.) *geji*.
- gevun*, *gyevun* sing, *gevanuk* of singing, (f.) *gevnəc*, *gevanəc*, (ab.) *gevni*, *gyauni*.
- gəhun* grind, (pr. ptc.) *gəhaan*, (impv.) *gəh*, (fut.) *gəhə*, (past) *guh*; conj. like *tsəhun*.
- gərər* (m.) sound of whirring machine or flowing water.
- gəb* (f.) sheep (decl., p. 16).
- gəbə* absent, invisible.
- gəzəd'* (f.) carriage.
- gəzəj* harlot, (pl.) *gaapi*, (dat.) *gaapen*.
- gəzəraan* unknown, unintelligent.
- gənzərun*, *gənzrun* count, consider, (pr. ptc.) *gənzraan*, (past) *gənzur*, (pa. p.) *gənzurmüt*; conj. like *aapərun*.
- gər*, *gər*, (f.) clock, watch; rest of sg. and nom. pl. *gari* (village dial. *r*).
- gob* heavy, (dat.) *gəbis*, (pl.) *gob'*, (f.) *gob*; pl. *gob*; the *o* of m. pl. and f. sg. tends towards *ə*.
- god* (m.) beginning, (ab.) *gədə* at first.
- gədnī* at first.
- gədnuk* (adj.) first (decl., p. 18); emph. *gədnukui*.
- gəlaam* (m.) slave, (ag. sg. dat. pl.) *gəlaaman*, (voc. sg. nom. pl.) *gəlaam*, (gen.) *gəlaamsund*.
- gonaah* (m.) sin.
- gənaagaar* (m.) sinner.
- gəph* (f.) cave, (pl.) *gəphi*.
- grand* (f.) a counting, (pl.) *grənz*.
- gruust* (m.) farmer, (dat.) *gruustis*.
- gudoom* (m.) tethering rope.
- gudurun*, *gudarun*, *gudrun* happen, (past) *gudur*; conj. like *aapərun*.
- gur*, *gur* (m.) horse (*r* in vill. dial.), (dat.) *guris*, (ab.) *guri*, (ag. sg. nom. pl.) *gur'*. See next.
- gur* (f.) mare (decl., p. 16). (*r* in vill. dial.) The *u* in *gur'* and f. *gur* tends towards *ə*.
- guur* (m.) cowherd.
- haal* (m.) condition, state.
- haaputh* (m.) bear, (ag.) *haapatan*.
- haavun* show, (fut.) *haavə*, (past) *hoov*, (pl.) *heev'*, (f. sg.) *həvv*; (pl.) *haavi*; (past w. 2 pl. ag. suff.) *hoovuvə həvv'və*, *həvvəvə*, *haaviva*; conj. like *traavun*.
- hakh* (m.) lit. truth, *hakas andar* concerning.
- hameeshə* always.
- hamsaayi* (m.) neighbour, (ab. pl.) *hamsaayau*.
- han* diminutive suffix, *həzi həpi* in pieces.
- hargaah*, *haargaahai* if.
- hath* hundred.
- hechun* learn, (imv.) *hech*, (fut.) *hechə*, (past) *hyoch*, (pl.) *hech'*, (f. sg.) *hyəch*, (pl.) *hechi*; (pa. p.) *hyochmut*, *hech'mət'*, *hyəchməts*, *hechimətsə*.
- hekun* be able, gen. impersonal, (pr. ptc.) *hekaan*, (past) *hyok*, (pl.) *hyek'*, (f.) *hyəc*, (pl.) *heci*; past w. 3 sg. suff. *hyokun*.
- hənz*, fem. of *hund* (decl., p. 17).
- həzn*, suff. meaning small.
- həzz* (m.) boatman, (pl.) do.
- hət* (f.) bit of wood (decl., p. 16).
- hoosh* (m.) intelligence, consciousness.
- hooz* (m.) pool, tank, (dat.) *hoozas*.
- host* (m.) elephant.
- hot* (m.) throat (decl., p. 15).
- hots* (m.) forearm.

- hukum* (m.) command, (ab.) *hukmə*.
- humis*, dat. of *huh* (decl., p. 20). *hund* of ; decl. like *sund*, p. 17.
- huri huri* noise to make horse go on.
- huun* (m.) dog (decl., p. 15).
- hyz̥c* ; see *hekun*.
- hyon* take, begin, *hyeth* having taken, (past) *hyot*, (pl.) *hyet¹*, (f.) *hyts*, (pl.) *hyetsə*; *hyotun* he, she took it ; *hytsən*, do. took it (f.) ; *hyetsnas*, f. pl. past, w. 3 sg. ag. suff. and 3 sg. gen. or dat. suff. ; (pa. p.) *hyotmut*, *hyet'mət¹*, *hytsməts*, *hyetsmətsə*.
- hyor*, *hyur* upwards ; *hyorkun*, *hyərkun* do. (Vill. dial. r.)
- hyuh* (suff.) like, (dat.) *hihis*, (pl.) *hih¹*.
- jaai*, *jaayi* (f.) place ; rest of sg. do.
- jaan* good, excellent.
- jaanaavaar* (m.) bird, (dat. pl.) *jaanaavaaran*.
- jahaan* (m.) world, (gen.) *jahaanuk*, (dat.) *jahaanas*.
- jalaal* (m.) glory.
- jamə* *karun* collect.
- jangal* (m.) jungle, etc., (dat.) *jangalas*.
- javaab* (m.) answer.
- joorə* (m.) pair, *jooraa* one pair (r in villages).
- joosh* (m.) enthusiasm, earnestness.
- juumphər* (f.) ; see *zhompri*.
- kaah* (f.) 11th lunar day, (pl.) *kəəsh*.
- kāāh*, anyone, someone (decl., p. 21); *kāāhai* whoever.
- kaakaz*, *kaakad* (m.) paper.
- kaakh* (m.) father, especially in address.
- kaal* (m.) time, w. indef. art. *kaalaa*.
- kaangər* (f.) portable earthen brazier ; rest of sg. and nom. pl. *kaangri*.
- kaar* (m.) work.
- kaarun*, *kaarun* (r in village dial.) ; v. tr. boil, (past) *koor*, (f.) *kəər*.
- kabar* (f.) grave, tomb ; rest of sg. nom. pl. *kabri*.
- kadun* take or put out, (pr. ptc.) *kadaan*, (past) *kod*, (pl.) *kəd¹*, (f.) *kəd*, (pl.) *kaji* ; *kodun* he, she ejected it, (m.) *kodnas* do. for him, her ; *kədən* he, she ejected it, (f.) ; *kədnas* do. for him, her ; *kajakh*, *kajekh* they ejected them (f.) ; (pa. ptc.) *kodmut*, (pl.) *kədmət¹*, (f.) *kədməts*, (pl.) *kajinətsə*.
- kafan*, *kaphan* (m.) burial garment, (dat.) *kafnas*.
- kalaam* (m.) word, speech.
- kalə* (m.) head, (ab.) do.
- kan* (m.) ear.
- kani*, *kapi* ; see *kuni*.
- kar* when ?
- karun* do ; conj., pp. 22-4; *karhas* thou wilt make for him, her ; *karnai* they will make for thee, *kər'nas* he, she, did them for him, her ; *kərhai* they did it (f.) for thee, *kər'than* peculiar form of *kərith* having done.
- kasam* (m.) oath.
- kashiir* (f.) Kashmir, Srinagar.
- kasun* fry, (fut.) *kasə* ; conj. like *karun* ; (past) *kos*, (pl.) *kəs¹*, (f.) *kəs*, (pl.) *kasə*.
- kath* (f.) word, etc. (decl., p. 16).
- kath* (m.) ram (decl., p. 15).
- katun* spin, (past) *kot*, (pl.) *kət¹* (f.) *kəts*, (pl.) *katsə* ; (pa. p.) *kotmut*, *kətmət¹*, *kətsməts*, *katsəmətsə*.
- kēēh*, *kēētshaah* something, etc. (decl., p. 21).

- kəəd'* (m.) prisoner (decl., p. 15).
kən (m.) foundation.
kənun sell, (pr. ptc.) *kənaan*, (imv.) *kən*, (fut.) *kənə*; *kənhan* thou wilt sell it; (past) *kun*, (pl.) *kən'*, (f.) *kən*, (pl.) *kəpi*; (pa. ptc.) *kənmut*, (pl.) *kən'mət'*; (f.) *kənməts*, (pl.) *kənimətsə*; *kənhən* he would have sold it.
kərkər (m.) sound of creaking.
kətsun to wet, (imv.) *kəts*, (fut.) *kətsə*, (past) *kuts*, (pl.) *kəts*, (f.) *kəts*, (pl.) *kətsə*; conj. like *tsəhun*.
kəzfi sufficient.
kəz'l'kyeth on the day after tomorrow.
kəzm (f.) work (decl., p. 16).
kəzhur, *kəshur* (m.) Kashmiri (man or language), (pl.) *kəshir'*; (f.) *kəshir* K. woman.
kəssi; see *kāāh*, *kēēh* (decl., p. 21).
kəsth (f.) stalk, (pl.) *kaachi*.
kəz' (m.) a Qazi; decl. like *kəəd'*, p. 15.
kəzi (f.) stone (decl., p. 16).
kəsə (m.) narrative, story, (dat.) *kəsas*.
khaar (f.) a measure; rest of sg., nom. pl. *khəər*.
khaashar especially.
khabar (f.) news, information.
khafə angry.
khar (m.) ass, (dat.) *kharas*.
kharcaavun spend, (past) *khareeov*. conj. like *banaavun*.
kharəc *karun* spend.
khasun ascend, (past) *khot*, (pl.) *khət'*, (f.) *khəts*, (pl.) *khatsə*; (pa. ptc.) *khotmut*; (pl.) *khət'mət'*; (f.) *khətsməts*; (pl.) *khatsəmətsə*; *khasnaii*, emph. of inf. ab.
khath (m.) letter, (dat.) *khatas*.
khayaal (m.) thought, (ab.) *khayaala*.
- khedmath*, *khezmath* (f.) service.
kheet, *khiit'* (f.) field; rest of sg., nom. pl. *kheeti*, *khiiti*; (dat. pl.) *kheetan*, *khiitan*.
kənzun pluck hair, (imv.) *kənz*, (fut.) *kənzə*; conj. like *tsəhun*: (past) *khunz*, (pl.) *kənz'*, (f.) *kənz*, (pl.) *kənzsə*.
khəzlik (m.) Creator, (ag.) *khəzlikən*.
khəər (m.) well-being.
khəərij ejected.
khəəstrə, *khəəstrən* for the sake of.
khiit'; see *kheet*.
khohvur left, not right.
khoof (m.) fear, (ab.) *khoofə*.
khootsun fear, (past) *khuuts*, (pl.) *khuuts'*, (f.) *khuuts*, (pl.) *khoootsə*; for vowel *uu* see p. 10. (pa. p.) *khuu-tsəmut-ts'mət'* *-tsəməts*, *khootsəmətsə*.
khot not genuine (coin), deceitful.
Khədaa (m.) God, (dat.) *Khədaayes*, (ab.) *Khədaayen*.
khədaavand (m.) lord, sir, (dat.) *khədaavandas*, (voc.) *khədaav-andə*.
khər (m.) hoof, (dat. pl.) *khəran*.
khəsh happy.
khəshii (f.) pleasure.
khyon eat, (pr. ptc.) *khyeraan*; *khyeth* having eaten, (fut.) *khyemə*, (past) *kheu*, *khyau*, (pl.) *khyei*, (f.) *khei*, (pl.) *kheyi*; these last three almost identical; *y* in *khe* may be omitted or inserted; (pa. p.) *khyomut*, *khei-mət'*, *-məts*, *-mətsə*.
khur, = *khər*.
khūūt (m.) a stumbling, stumbling block.
kinə or.
kiŋ, *kin'* in direction of.
kond (m.) thorn, (pl.) *kənd'*.
kooci (f.) lane in town.
koono why not?

- kooth* (m.) coat.
- kor, kor* (m.) bracelet, (dat.) *kəris*,
(ab.) *kari*; (pl.) *kər'*, (dat.)
karyen, (ab.) *karyau*; (vill. dial.
r.).
- kolai* (f.) wife; rest of sg., nom. pl.
kolyi, (dat. pl.) *kolyen*, (ab. ag.)
kolyau.
- kotsh* (f.) bag, (pl.) *kotsha*.
- kraal* (m.) potter, (ag.) *kraalan*.
- krakh* (f.) noise, (pl.) *krakə*.
- kun* towards.
- kun* only one, (emph.) *kunui*.
- kuni, kupyi* at all, in any case ;
kuni kani, kupyi kapi in any
way; see also *kēēh* (decl., p. 21).
- kus* who ? (decl., p. 20).
- kut* whither ?
- kuur, kuur* (f.) girl ; rest of sg.,
nom. pl. *koori*; (dat. pl.) *kooryen*,
(ab. ag.) *kooryau* (r in villages).
- kūūs* small, (ag. sg., nom. pl.) *kōōs'*.
- kuut* how much or many ? (dat.)
kətyis, (ab.) *kəti*; (ag.) *kət'*;
(nom. pl.) do., (dat.) *kətyen*,
(ab. ag.) *kətyau*; (f.) *kəts*,
(dat. ab. ag.) *kətsi*, (pl.) *kətsə*.
- kyaah, kyaah* what ?
- kyaaanth* (m.) resurrection, day
of judgment, (dat.) *kyamaatas*.
- kyazzi, kyaazi* why ?
- kyith pəz̄h'*, *kyithə pəz̄h'* how ?
- kyom* (m.) worm.
- kyut* for, (fem.) *kyits, kits*.
- kyuth* what kind of, Urdu *kaisā*,
(dat.) *kithis*, (ab.) *kithi*, (ag.
sg., nom. pl.) *kith'*, (f.) *kitsch* ;
(pl.) *kitshə*.
- laagun* (v. tr.) attach, (pr. ptc.)
laagaan, (past) *loog*, (pl.)
ləg', (f.) *ləj*, (pl.) *laaji* ; (pa. p.)
loogmut, etc.
- laakam* (m.) bridle.
- laal* (f.) saliva.
- laarun, laarun* run, (pr. ptc.)
laaraan; vill. dial. r.
- laarun, laarun* come in contact
with, touch, (pa. ptc.) *laar*
-yoomut, -yeemət', -yeemats,
-yeematsə, (r in vill. dial.).
- laayun* strike, beat, (past) *looi*,
(pl.) *ləzi*, (f.) *ləzi* ; (pl.) *laayi*,
(pa. p.) *looinut, ləzi-mət'*, -məts,
laayimətsə ; *looyunas* he hit
him ; *ləzyən* he hit her.
- labun* obtain, *ləbith* having found,
(emph.) *ləbthəii*, (past) *lob*, (pl.)
ləb', (f.) *ləb*, (pl.) *labi* ; *lobun*
he found ; conj. like *karun*.
- ladun* send, load, (past) *lod*, (pl.)
ləd', (f.) *ləz*, (pl.) *lazə* ; (pa. p.)
lodmut, *ləd'mət*, *ləzməts*, *lazi'-*
mətsə ; *lodun* he, she loaded ;
lazakh they loaded them (f.).
- lagun* be attached, (pr. ptc.)
lagaan, (past) *log*, (pl.) *ləg'*, (f.)
ləj, (pl.) *laji* ; *ləjəs* it (f.),
attached to him ; (pa. ptc.)
logmut, (pl.) *ləg'mət'*, (f.) *ləj-*
məts, *lajimətsə*.
- laganaavun* attach, (pr. ptc.) *laga-*
naavaan ; conj. like *bandaavun*.
- lamun* drag, (pr. ptc.) *lamaan*,
(past) *lom* ; conj. like *karun*.
- Landan* (m.) London, (ab.)
landanə.
- lafaz, laphaz* (m.) word.
- langun* walk lame, (pr. ptc.)
langaan.
- lath* (f.) foot of large quadruped,
(pl.) *latə*, (dat.) *latan* ; *latə dipyi*
kick.
- lati* (f.) time, as *treyimi lati* at
the third time.
- lazakh* ; see *ladun*.
- leekhun* write, (past) *lyuukh*, (pl.)
liikh', (f.) *liich*, (pl.) *leechi* ;
liichən he, she wrote it (f.) ;
(pa. ptc.) *lyuukhmut, liikh'mət'*,
(f.) *liichməts*, *leechimətsə*.
- lej* (f.) cooking pot, (pl.) *leji*.
- ləzikh* worthy.
- ləzim* right, proper.

- lər* (f.) house ; rest of sg., nom. pl.
lari.
lət (f.) tail ; rest of sg., nom. pl.
lati ; see *lot*.
liikin, *leekin* but.
livun smear, (past) *lyuv*, (pl.)
liv', (f.) *liv*, (pl.) *livi* ; (pa. p.)
lyuvomul, *liv'mət'*, *livməts*,
livimətsə.
loosun be tired, (past) *luus*, (pl.)
luus', (f.) *luus*, (pl.) *loose* ;
(pa. p.) *luusmut*, *luus'mət'*,
luusməts, *loosemətsə*.
lot quiet, slow, gentle ; *lot' pəzth'*
quietly.
lot (m.) tail, (dat.) *lətis*, (pl.) *lət'* ;
see *lət*.
lokut small, little, (dat.) *ləktis* ;
(ab.) *ləkti*, (ag. sg., nom. pl.)
ləkt', (dat.) *ləkten*, (f.) *ləkət* ;
(pl.) *ləkci*.
luukh (m. pl.) people, (dat.)
luukan.
- ma*, *maa*, *mata* not ; in various
precative and prohibitive
clauses.
- maa* to ask question (with doubt).
maahraaj (m.) the Maharaja.
maal (m.) property.
maanun obey, agree to, (pr. ptc.)
maanaan, (inf. ab.) *maanno*.
maare gatshun be destroyed,
wasted.
- maarəvaatul* (m.) executioner, (pl.)
maarəvaat'-əl', (dat.) *-lan*, (ab.)
-lau ; see *vaatul*.
- maarun* strike, kill, (fut.) *maarə*,
(ab. inf.) *maarni*, (past) *moor*,
(pl.) *məər'*, (f.) *məər*, (pl.)
maari ; *məəryuukh* 30.21 ; 37.
17 ; 38.15 ; *məəryuun* kill,
pp. 22-4.
- maatam* (m.) mourning.
maatampursii (f.) consoling in
bereavement.
- madaar* (m.) consolation.
- magar* but.
manaavun persuade, (past)
manoov ; conj. like *banaavun*.
manganaavun send for, *gur'*
manganəəvihai they sent for
horses (emph.) ; conj. like
banaavun.
mangun ask, (fut.) *manga*, (past)
mong, (pl.) *məng'*, (f.) *mənj*,
(pl.) *manji* ; (pa. p.) *mongmut*,
(f.) *mənjməts*, etc.
manz in, *manza* from in.
marun die, (pr. ptc.) *maraan*, (fut.)
marə, (past) *muud*, (pl.) *muud'*,
(f.) *moyi*, (pl.) do. ; (pa. ptc.)
muumut ; (pl.) *muumət'*, (f.)
muumats, (pl.) *muumatsa* ; (past
cond.) *marihe* ; *marai* if I die.
mashhuur well known.
Masiih (m.) Christ.
mathun smear, (past) *moth*, (pl.)
math', (f.) *matsh*, (pl.) *matshə* ;
(pa. p.) *mothmut*, *math'mət'*,
matshməts, *matshəmətsə*; *matshən*
he, she, smeared it (f.)
mazuur (m.) workman, (ab. pl.)
mazuurai.
- mets* (f.) clay.
- məədaan* (m.) plain, (dat.)
məədaanas.
- məəj* (f.) mother, decl. like *vəəj*,
p. 16.
- məəlik* (m.) master, owner, (dat.)
məəlikas.
- mə'lkaap* (f.) queen ; rest of sg.
nom. pl. *mə'lkaaji*.
- məts* (f.) mad woman ; decl., p. 17 ;
see *mot*.
- miil* (m.) mile.
- miy'h'*, pl. of *myuuuh*, q.v.
- mohbath* (m.) love, (dat.) *mohbatas*.
- mohonyuv*, *mehnuv* (m.) man ;
decl. like *necuv*, p. 15.
- moojiza* (m.) miracle.
- moojub* (m.) reason.
- mool* (m.) father, (dat.) *məəlis*,
(ab.) *maali*, (ag.) *məəl'*, (nom.)

- pl.) do., (dat.) *maalen*, (ab. ag.) *maalau*.
moolum known.
moosul (m.) tax, etc.
mooth (m.) death, (gen.) *mootuk*, (f.) *mootac*; decl. of ending -uk, p. 18.
mot mad; decl., p. 17; see *mots*.
mot (m.) back (upper part), (ab.) *mati*.
modrer, modrur (m.) sweetness.
mokalun be finished, (past) *mokalyanu*.
mokh (m.) face, (ab.) *mokhə* on account of.
mol (m.) price.
mordə (m.) dead person.
muhim (m.) poverty.
muhkam firm, strong.
muhtaaj needy, in want.
mulkh (m.) country.
musaafir (m.) traveller.
mutsarun, mutsrun (v. tr.) open, *yun mutsrnə* be opened; conj. like *aapərun*; (past) *mutsur*, (pl.) *mutsər'*; *mutsrun*, *mutsrun* he, she opened; *mutsriuu*s loose him.
mutsraavun (v. tr.) open, (past) *mutsroov*, (pl.) *mutsrəəv'*, (f.) *mutsrəəv*, (pl.) *mutsraavi*; conj. like *banaavun*.
myoon my, (m. pl.) *myzzən'*, (f. sg.) *myzzən*, (pl.) *myaaaji*; (m. pl. and f. sg. nearly identical).
myuuth (adj.) sweet, (m.) a kiss, pl. *miith'*.
naa (neg. interr. suff.), *aasinaa* will there not be?
naad (m.) a call.
naag (m.) spring of water; (decl. p. 15).
naakaar evil, worthless.
naal (m.) neck, (ab.) *naalə*; see *nəəl'*.
naal (m.) horseshoe.
naalmut (m.) embrace.
naan-gaar (m.) cultivator.
naar (m.) fire, (dat.) *naaras*.
naav (m.) name.
nadi (f.) river; rest of sg., nom. pl. *nadiə*.
natsun dance, (gen.) *natsnuk*, (f.) *natsnəc*, (past) *nots*.
nata, (1) if not, then, (2) otherwise.
nazar (f.) a look, *nazaraah* a look.
nebar, nyebar (adv.) outside.
neecuv (m.) son; (decl., p. 15).
neerun emerge, (pr. ptc.) *neeraan*; *niirith* having emerged, (past) *draauv*; (pl., f. sg. and pl.) *draae*, (pa. p.) *dra-a-mut -mat'*, -*mts*, -*mtəsə*.
neethər (m.) marriage.
nendər; see *nyendər*.
na not.
nəbbi (m.) prophet.
nəəl' on the neck; see *naal*.
nəzdiikh near.
nish, nishin near.
non naked, (pl.) *nən'*, (f.) *nəp*, (pl.) *napi*.
nookar (m.) servant, (dat.) *nookaras*, (dat., pl.) *nookaran*.
nookarii (f.) service.
nooth (m.) banknote.
nou new, (f.) *nəu*, *nəv*.
nokhsaan (m.) loss, injury.
nomis, nəman, etc.; see *yih*, p. 20.
nyaavun cause to be taken or despatched, (past) *nyoov*, (pl.) *nyzzəv'*; (f.) *nyzzəv*, (pl.) *nyaavi*; *nyoovuk* is a jocular form of *nyoov*, (pl.) *nyzzvik'*; conj. like *traavun*.
nyebar; see *nebar* out.
nyendər (f.) sleep; rest of sg. *nyəndri*.
nyun take, (past) *nyuuuv*, (pl., f. sg. and pl.) *niiyi* or *ni*; *nyuuhas* was taken by them for him, her; (pa. ptc.) *nyuumut*, (pl.) *niimət*; (f.) *niiməts*, (pl.)

- niimetsə*; *niitan*, 3 sg. and pl. impv.
- nyuul* blue, (dat.) *niilis*, (ab.) *niili*, (ag.) *niil'*, (n. pl.) do., (dat.) *niilyen*, (ab. ag.) *niilyau*; (f.) *niij*.
- obrun* cloud over, (fut.) *obri*, (past) *obrauv*.
- obur* (m.) cloud.
- od* half, (pl.) *əd'*; (f.) *əd*, (pl.) *aji*.
- on* blind, (dat.) *ənis*, (pl.) *ən'*; (f.) *ən*, (pl.) *ajii*.
- ool* (m.) nest; (decl., p. 15).
- oor*, *oor* there (*r* in vill. dial.)
- oos* was; see *aasun*; *oosus* was to or for him, her; conj., p. 21.
- paakvun* cook, (past) *pook*.
- paanə* self, selves, Urdu *āp*, (dat.) *paanas* of one's own accord, (emph.) *paanai*.
- paanvəzən* Urdu *āpas mē* mutually, to one another, among our, your, themselves.
- paarun* prepare bed, *pərith* having prepared; cf. *pərun*; conj. like *maarun*.
- paat-shaah* (m.) king, (dat.) *-shaahas*, (ag.) *-shaahan*; *-shaaham* O my king, *-shaasund* of the king; *-shaabuai* or *-baayi* queen, rest of sg. and n. pl. do.; *-shaazaadə* prince, king's son, (dat.) *-zaadas*, (ag.) *-zaadan*.
- paat-shəshii* (f.) sovereignty, work of a king.
- pagaah* to-morrow.
- pai* (m.) trace, sign.
- pakanaavun* cause to go, (pr. ptc.) *pakanaavaan*; conj. like *banaavun*.
- pakh* (f.) wing, (nom. pl.) *pakha*.
- pakun* go, walk, (pr. ptc.) *pakaan*; (conj., p. 22).
- palang* (m.) bed, (dat.) *palangas*.
- panun* own, Urdu *apnā*; decl., p. 17; see *paana*.
- par* (m.) foot, (dat. pl.) *paran*, at someone's feet.
- parun*, *parun* read; (*r* in vill. dial.); conj. like *karun*.
- parvaayi* (m.) care, anxiety.
- patə* (m.) trace, sign.
- patə* behind, after, afterwards.
- path* after, behind, *pathkun* behind, backwards.
- patsh* (f.) trust, belief.
- patyum* (adj.) last; (decl., p. 18).
- pəzə* born, created.
- pəzəp'*, *pəzəpi* (m.) sinner.
- pəzərun* put on, *pərith* having put on; see *paarun*.
- pəzəsə* (m.) a pice.
- pəzəts* five, *pəzətsyum* fifth.
- pəzəlh'* suff. meaning manner; as *kyithə pəzəlh'* how?
- pəzəz* (m.) hawk, (dat.) *pəzəzas*.
- pəzəzaar* (m.) pair of shoes.
- pəzəher* (m.) a watch of the day or night.
- pəzəhra* (m.) being on guard.
- pəzəhrəvool* (m.) a man on guard, (dat.) *pəzəhrəvəlis*.
- pət* (f.) a board; rest of sg., nom. pl. *paci*, (dat. pl.) *paccen*, (ab. ag.) *pacyau*.
- phaakə* (m.) hunger, fasting.
- phakh* (m.) bad smell.
- phamb* (m.) cotton wool.
- phatun* be split, (past) *phot*, (pl.) *phət'*, (f.) *phət*, (pl.) *phaei*; (pa. ptc.) *photmut*; (pl.) *phət'mət'*; (f.) *phətməts*, (pl.) *phaei-mətsə*.
- pheerun* turn, walk about, *phiirith* having turned, (past) *phyuur*, (pl.) *phiir'*, (f.) *phiir*, (pl.) *pheeri*; (pa. p.) *phyuurmət*, *phiir'mət'*, *phiirməts*, *pheeri-mətsə*.
- pheran* (m.) long Kashmiri robe.
- phikir* (f.) anxiety, (ab.) *phikiri*.

- phiri*; see *treh*.
- Phorsat* (m.) Forsyth.
- phalun* to blossom, used of dawn, (past) *phol*, (pl.) *phol'*, (f.) *phoj* (unrounded o), (pl.) *phoji*, (pa. p.) *pholmut*, *phol'mət'*, *phojməts*, *phojinətsə*.
- phutraavun* (v. tr.) break, (past) *phutroov*.
- phutrun*, *phutərun* (v. tr.) break, (past) *phutur*; conj. like *aapərun*.
- phutun* (v. int.) burst, be broken, (past) *phut*, (pl.), *phut'*; (f.) *phət*, *phut*; (pl.) *phuci*; the u in m. pl., f. sg. and slightly in f. pl. tends towards ə: (pa. p.) *phutmut*, *phut'mət'*, *phətməts*, *phucimətsə*.
- phyok* (m.) shoulder, (pl.) *phyek'*.
- piir* (f.) chair.
- piir* (m.) Muhammadan holy man.
- poosh* (m.) flower, (ab.) *pooshi*.
- pot* backwards, behind.
- poz* true, (pl.) *pəz'*; (f.) *pəz*, (pl.) *pazi*; *pəz'* *pəzəth'*, *pazi* *pazi* truly; see *apuz*.
- poshaakh* (m.) raiment.
- praarun* wait, wait for, watch for; conj. like *maarun*.
- prath* every.
- prazan-aavun* recognize, (past) -oo^v, -oovn̩ he recognized; conj. like *banaavun*.
- pream*, *preem* (m.) love, (dat.) *preimas*, (ab.) *preimə*, (ag.) *preiman*, (pl. rare): *preimuk*, of love; decl. of -uk, p. 18.
- prutshun* ask, (inv. pl.) *prut-shiuv*, (past) *prutsh*, (pl.) *prutsh'*, (f.) *prutsh*, (pl.) *prutsha* (u of m. pl. and f. sg. tends towards ə); see p. 10; *prutshun* he asked, *prutshus* asked him, *prutshas* I will ask him; (pa. p.) *prutsh-mut* -'mət', -məts, -mətsə.
- puhur* (m.) scorpion.
- puit* (m.) young one, esp. bird, chicken, (pl.) *puut'*, (ab.) *puut-yau*; (f.) *puuts*; (pl.) *puutsə*.
- puuth* (f.) book; rest of sg., nom. pl. *poothi*.
- pyaalə* (m.) cup, (dat.) *pyaals*.
- pyeṭh*, *pyaṭh* upon.
- pyon* fall, (past) *pyaav*, *pyoov* (pl.) *peeī*, (f.) *pei*, (pl.) *peyi*; these last three practically identical; *pyoos* it fell for him; (pa. ptc.) *pyoomut*, (pl.) *pyeemət'*, *peemət'*, (f.) *peemets*, (pl.) *peemetsə*.
- raatas* by night.
- raatəl'* by night.
- raath* (f.) night; rest of sg., nom. pl. *rəsts*.
- raatəməgul* (m.) owl, (dat.) -*məglis*, (pl.) -*məgəl'*, (f.) -*məgəj*.
- raavun* be lost, (past) *roov*, (pl.) *rəzv'*, (f.) *rəzv*, (pl.) *raavi*; (pa. ptc.) *roovmut*; (pl.) *rəzv'*-*mət'*; (f.) *rəzvməts*, (pl.) *raavi-mətsə*.
- raazə* (m.) raja, rich man.
- rachun* keep, protect, (inf. ab.) *rachni*, (past) *roch*, (pl.) *rəch'*, (f.) *rəch*, (pl.) *rachi*; (pa. ptc.) *rochmut*, *rəch'mət'*, *rəchməts*, *rachimətsə*.
- rang* (m.) colour, pleasure.
- rasad* (f.) rations, military provisions.
- ratun* seize, (past) *rot*, (pl.) *rət'*, (f.) *rət*, (pl.) *raci*; (pa. ptc.) *rotmut*, *rət'mət'*, *rətməts*, *racimətsə*.
- raz* (f.) rope.
- rəch* (f.) amulet; rest of sing., nom. pl. *rachi*.
- rəhəm* (m.) pity.
- roogan* (m.) polish, pleasure.
- roozun* remain, (past) *ruud*, (pl.) *ruud'*, (f.) *ruuz*, (pl.) *roozə*;

- (pa. ptc.) *ruudmut*, *ruud'mət'*,
ruuzməts, *roozəmətsə*.
- rɔpai* (f.) rupee ; rest of sg., nom.
 pl. *rɔpyi* ; also m. ; dat. *rɔpyes*.
- rut* good, (dat.) *rətis*, (pl.) *rət'* ;
 (f.) *rəts*, (pl.) *rətsə* ; *rət'* *pəz̥iθ'*
 well.
- ruud*, *ruudmut* ; see *roozun*.
- saa-ath*, *saath* (m.) space of time,
 short time.
- saaph* clean.
- saarun* collect goods, (pr. ptc.)
saaraan ; conj. like *maarun*.
- sabab* (m.) cause, reason.
- sabakh* (m.) lesson.
- sabth* (m.) Jewish sabbath, (gen.)
sabtuk.
- sadaah* (m.) a sound.
- sadakh* (f.) road ; rest of sg. nom.
 pl. *sadki*.
- safar* (m.) journey, *safruk* of a
 journey ; decl. of -uk, p. 18.
- sahii* correct, safe.
- sajdə* (m.) religious prostration.
- sakhət* severe.
- sakhrun* set out, (past) *sakhryau*,
 (pl., f. sg. and pl.) *sakhrei*,
sakhreyi, (pa. p.) *sakhryoomut*,
sakhryooməts, etc.
- salaamath* safe.
- samkhun*, *samakhun* to meet, (inf.
 ab.) *samkhani*, (past) *samukh*,
 (pl.) *saməkh'*, (f.) *saməkh*, (pl.)
samki.
- samun* (v. int.) gather, be col-
 lected, (past) *sameyou*, pl. *samei*,
 (f.) *samei*, pl. *sameyi* (no real
 difference in these three) ; (pa.
 p.) *samyoomut*, (f.) *samyooməts*.
- sangsaar karun* to stone.
- sapdun*, *sapnun* become, *səpnith*
 having become, (past) *sapud*,
 (pl.) *sapəd'*, (f.) *sapəz*, (pl.)
sapzi ; *sapəzai* they, (f.) be-
 came for thee ; *sapnun* is like
sapdun, its first *n* becomes
- n* where the *d* of *sapun* be-
 comes *z* ; (pa. ptc.) *sapudmut*,
sapədmət', *sapəzməts*, *sapzi-*
mətsə.
- sar* (m.) head.
- saraai* (f.) inn.
- saraph karun* spend.
- sethaah* (adj.) much, (adv.) very ;
sethaas *kualas*, *sethaayi* *kəzli*
 for a long time.
- sə* sir, madam.
- səət'* along with, with.
- sənz* of, fem. of *sund* ; (decl.,
 p. 17).
- sər sər* sound of rustling.
- səts* (m.) tailor.
- səzb* (m.) sahib.
- səzl* (m.) walk, journey for
 pleasure, (dat.) *səzlas*.
- shaam* (m.) evening, (dat.)
shaamas ; *shaamas-bəzg'* at
 evening time.
- shaahar* (m.) city, (dat.) *shaahras*.
- shaahmaar* (m.) snake.
- shakh*, *shekh* (m.) doubt.
- shakhas*, *shakəz* (m.) man, per-
 son, (dat.) *shakhsas*.
- shamaa* (m.) candle, flame.
- shamsheer* (f.) sword ; rest of sg.
 and nom. pl. *shamsheeri*.
- shech'* (f.) message.
- sheerun* mend, *shuirith* having
 mended, (past) *shuur*, (f.) *shir*.
- shekhas* ; see *shakhas*.
- shiin* (m.) snow.
- shikaar* (m.) hunting, (dat.)
shikaaras.
- shikəzr'* (m.) hunter, (pl.) do.
- shikəzr'* (f.) kind of boat.
- shongun* to sleep, *shəngith* asleep,
 (past) *shong*, (pa. ptc.) *shong-*
-mut, (pl.) *shong'-*, *-mət'*, (f.)
shonj, *shonjməts* (unrounded o
 in both) ; (pl.) *shonji-*, *-mətsə*.
- shukər* (m.) thanks.
- shur*, *shur* (m.) child, boy ; decl.,
 p. 15 (*r* in vill. dial.).

- siir* (f.) brick ; rest of sg., nom. pl. *seeri*.
- siir* (m.) secret.
- siri, siri* (m.) sun.
- sō̄cun* think, *sō̄cith* having thought.
- soodaa* (m.) provisions from market.
- soodaa-gaar, sodaa-gaar* (m.) merchant, (dat.) *-gaaras*, (ag.) *-gaaran*; *-gaaraa*, a merchant.
- soon* our, (emph.) *soonui*, (pl.) *sɔ̄n¹*, (f.) *sɔ̄n²* (almost identical w. nom. pl.), (pl.) *saapni*.
- soor* (m.) pig.
- soorui* all, (pl.) *sɔ̄ri* (dat.) *saarinii*, (f.) *sɔ̄ri*; (pl.) do.
- soozun* send, (past) *suuz*, (pl.) *suuz¹*, (f.) *suuz*, (pl.) *soozə*; in nom. pl. and f. sg. *uu* tends slightly towards *oo*, see p. 10; conj. like *boozun*; *suuzhas* they sent me.
- sombrun, sombrun* collect, (pr. ptc.) *sombraan*, (past) *sombur*, (pa. ptc.) *somburmut*; (pl.) *sombor'- -mət¹*, (f.) *sombər- -məts*, *sombri- -mətsə*.
- Sənmarg* (f.) Sonamarg, (ab.) *sonmargi*.
- srog* cheap, (pl.) *srog¹*, (f.) *sroj* (unrounded *o*); (pl.) *sroji*.
- su* he, (emph.) *suii*, (f.) *so*; (emph.) *sii*; (decl., p. 20).
- suli* early.
- sund* of ; (decl., p. 17).
- sundukh* (m.) box, (dat.) *sunduukas*.
- syod* straight, (f.) *sysz*.
- taalav, taalau* (m.) roof, ceiling, (ab.) *taalvə*.
- taam* up to.
- taan* (m.) limb, (pl.) do.
- taarun* cause to cross, take tribute, (pr. ptc.) *taaraan*; conj. like *maarun*.
- taftiish* (m.) investigation, (adv.) certainly.
- tagun* be possible, (past) *tog, togus* was possible to him ; conj. like *lagun*.
- tashkiith* (m.) investigation.
- tal* under.
- tami, təm¹, təmis, tamuk*; see *su*, (decl., p 20); and *-uk*, (decl., p. 18).
- taraph* (m.) direction, (ab.) *tarpha*, (dat. pl.) *tarphan*.
- taraphdəzrii* (f.) partiality.
- tas, tasund, tath*; see *su*, (decl., p. 20).
- tamook* (m.) tobacco, (ag.) *tamək¹*.
- taslaa* (m.) consolation.
- tati, tst¹* there; *tatikis*, dat. of *tatyuk* of there.
- tari patə* after that.
- teeg* (m.) blade, (dat.) *teegas*.
- to* (conj.) then.
- to* = Urdu *to*.
- to* (conj.) and.
- təər* (f.) cold ; rest of sg., nom. pl. *təəri*; n. pl. also *təəra*.
- təərun*, become cold : past *təəryou*, f. sg., m. and f. pl., *təəryeei*: *təəryeecis*, they got cold for him.
- təmis*; see *su*, (decl., p. 20); *təmisəii*, emph. of *təmis*.
- thaavun* place, (imv.) *thaav*, *thaautə*; *thaavum, thaautam* place for me, (past) *thooov*, (pl.) *thəzv¹*, (f.) *thəzv²*, (pl.) *thaavi*; (pa. ptc.) *thooumut, thəzmat¹*, *thəzmat²*, *thaavimətsə*; *thəzmatis* dat. of *thooumut*; *thoouk, thəzvik¹* jocular forms of *thooov, thəzv¹*.
- thaph karən* grasp, support.
- thakun* be weary, get tired, (past) *thok*, (pl.) *thək¹*, (f.) *thəc*, (pl.) *thaci*; (pa. ptc.) *thoknut, thək¹-mət¹*, *thəcməts*, *thacimətsə*.
- thar, thay* (f.) back, (dat. ab. ag.) *thər, thər* (*r* in vill. dial.).
- thəpi* (f.) butter.

- thərkjin, thərkjin* backwards ; see *thar* (*r* in vill. dial.).
- thəzrun, thəzərun* heighten, (past) *thəzur*, (pl.) *thəzər*, (f.) *thəzor*, (pl.) *thəzri*; (pa. ptc.) *thəzurmut*, *thəzərmət'*, *thəzərməts*, *thəzrimətsə*.
- thod* upright, standing, (pl.) *thəd'*, (f.) *thaz*, (pl.) *thazə*.
- ti* also.
- tih, tihund* ; see *su*, (decl., p. 20).
- tii*, emph. of *tih*.
- tikyaazi, tikyaazi* because.
- tim, timan, timə, timau* ; see *su*, (decl., p. 20); *timanəii*, emph. of *timan*.
- toh'* (obl.) *təhi* you ; see decl., p. 19.
- too ti* nevertheless, etc.
- toolun* weigh.
- toor, toor* (*r* in vill.), thither.
- toor* (m.) a bolt.
- tot* there.
- traavun* leave, etc., *trəəvith* having left, (past) *troov*, (pl.) *trəəv'*, (f.) *trəəv*, (pl.) *traavi*; (pa. ptc.) *troovumut*, *trəəv'mət'*, *trəəvməts*, *traavimətsə*; *troovukh* they left.
- treh* three, *trei phiri* three times.
- tresh* (f.) thirst, drinking water.
- treyum* third ; (decl., p. 18).
- toor* (m.) eyelid.
- tooth* dear, loved, (f.) *təəth*.
- tshaandun* search for, (ab. inf.) *tshaandni*, (past) *tshoond*, (pl.) *tshəənd'*, (f.) *tshəənd*, (pl.) *tshaandi*; (pa. ptc.) *tshoondmut*, *tshəənd-mət'*, *-məts*, *tshaandi-mətsə*.
- tsaas* = *tsaau* + *s* entered for him.
- tsaat-haal* (m.) school, (ab.) *-haalə*.
- tsaavul* (m.) goat, (f.) *tsəavəj*; *tsaavəl-bəcə* kid.
- tsalun* flee, (pr. ptc.) *tsalaan*, (imv.) *tsəliuv*, (past) *tsol*, (pl.) *tsəl'* (f.) *tsəj*, (pl.) *tsaji*; (pa. ptc.) *tsolmut*, *tsəlmət'*, *tsəjməts*, *tsajimətsə*.
- tsafun* cut, break, *tsətith* having cut, (past) *tsət*, (pl.) *tsət'*, (f.) *tsət*, (pl.) *tsaci*; (pa. ptc.) *tsətmut*, *tsət̄mət'*, *tsətməts*, *tsacimətsə*.
- tsəə, tsəh* thou; (decl., p. 19); emph. *tsəii*.
- tsəhun* suck, (imv.) *tsəh*, (fut.) *tsəhə*; *tsəhith* having sucked ; (past) *tsuh*, (pl.) *tsəh'*, (f.) *tsəh*, (pl.) *tsəhi*; (pa. ptc.) *tsəh-mut'*, *-mət'*, *-məts*, *-imətsə*.
- tsəŋ* (f.) charcoal, (pl.) *tsəŋpi*.
- tsər, tsər* (*r* in vill. dial.) (f.) little bird, esp. fem. sparrow.
- tshunun* throw, throw out, (past) *tshun*, (pl.) *tshun'*, (f.) *tshuŋi*, (pl.) *tshuŋii*; (pa. ptc.) *tshuŋmut -n'mət'*, *-ŋməts*, *-ŋimətsə* ; *tshunun* he threw it (masc.), *tsəŋən* do. fem.; *tshunukh* they threw, *tshunnas* he threw for him ; in past and pa. ptc. first vowel in m. pl. and fem. sg. is between *u* and *ə*. See p. 10.
- tsok* sour, (f.) *tsok* (unrounded o).
- tsoor* four, *tsuuryum* fourth ; (decl., p. 18).
- tsot* (f.) loaf (unrounded o), (pl.) *tsəci*.
- tsəmbun* pierce, (past) *tsomb*, (pl.) *tsəmb'*, (f.) *tsəmb*, (pl.) *tsəmbi*; (pa. ptc.) *tsəmb-mut'*, *-mət'*, *-məts*, *tsəmbimətsə*; o in f. sg. is unrounded.
- tsəpoor* on all four sides.
- tsuur* (f.) theft ; (decl., p. 16).
- tsuur* (m.) thief, (dat.) *tsuuras*, (ab.) *tsuura*, (ag.) *tsuuran* ; (pl.) *tsuur*, (dat.) *tsuuran*, (ab. ag.) *tsuuruau*.
- tsuuryum* ; see *tsoor*.
- tulun* lift, (past) *tul*, (pl.) *tul'*, (f.) *tuj*, (pl.) *tuiji* ; the *u* in *tul'* and *tuj* tends towards *ə* ; see p. 10; (imv.) *tul*, (pa. p.) *tulmut*, *tul'mət*, *tujməts*, *tujimətsə*.

tyutaan so long as ; see *yutaan*.
tyuth so, such, (emph.) *tyuthui*, (pl.)
 - *tith'*, (f.) *titsh*, (pl.) *titshə*.
tyuit so much or many, (pl.) *tiit'*,
 (f.) *tiits*, (pl.) *tiitsə*.
thatħə (m.) joking.
took (m.) basket, (dat.) *təz̥kis*.
tukrə, *tukrə* (m.) piece, bit, (pl.)
 do. (*r* in vill. dial.).
tuur (m.) large dish.
tuur (f.) small dish ; *uu* tends
 very slightly to *əə*. See p. 10.

 -*un* genit. suff. for proper names,
 and inf. ending ; (decl., p. 17).

vaalun bring down, (f.) *vaaləŋ* ;
vəz̥lith having brought down,
 (past) *vool*, (pl.) *vəz̥l'*, (f.) *vəz̥j*,
 (pl.) *vaaji* ; (pa. p.) *voolumut*,
vəz̥l'mət', *vəz̥jməts*, *vaajimətsə*.
vaan (m.) shop, (dat.) *vaanas*.
vaapas (adv.) back.
vaaryaaḥ much, long (of time).
vaatn-aarun cause to arrive, (past)
 -*noov*, (pl.) -*nəz̥v'*, (f.) -*nəz̥v*,
 (pl.) -*naavri* ; (pa. ptc.) -*nooumut*,
 -*nəz̥mət'*, -*nəz̥vəməts*, -*naavimətsə* ;
 -*noovun* he caused to arrive.
vaatul (m.) male of sweeper caste,
 (pl.) *vaatəl'* : (f.) *vaatəj* ; (pl.)
vaatəji ; decl., like *vəz̥ul*, p. 17.
vaatun arrive, (ab. inf.) *vaatni*,
 (fut.) *vaatə*, (past) *voot*, (pl.)
vəz̥t', (f.) *vəz̥ts*, (pl.) *vaatsə* ;
 (pa. ptc.) *vootmut*, *vəz̥t'mət'*,
 (f.) *vəz̥tsməts*, *vaatsəmətsə*.
vadun weep, (ab. inf.) *vadni*,
 (pr. ptc.) *vadaan*, (past) *vod*,
 (pl.) *vəd'*, (f.) *vəz*, (pl.) *vazi*.
vakhth, *vakhath*, *vakhath* (m.) time,
 (ab.) *vakhtə*.
valun wrap, (pr. ptc.) *valaan*,
 (past) *vol*, (pl.) *vəl'*, (f.) *vəj*, (pl.)
vaji ; (pa. p.) *volmut*, *vəl'mət'*,
vəjiməts, *vajimətsə* ; *volun* he
 wrapped, *vəlyith* having wrapped.

vanun say, (pr. ptc.) *vanaan*,
 (imv.) *van*, (fut.) *vano* ; *vani*
 I say to thee ; (past) *von*,
 (pl.) *vən'*, (f.) *vən*, (pl.) *vani* ;
 (pa. ptc.) *vonnut*, *vən'mət'*,
vəjnəts, *vajimətsə* ; like conj.
 of *anun* bring, pp. 22-4; *vananə*
yun to be said, *vonun* he said,
vonnakh he said to them,
vonnas he said to him, *vonus*
 said to him, *vən'tau* please say,
vajivə he will say' to you,
vənith having said.
vari, *vari* (m.) year ; see
verih.
vartaavun deal out, (pr. ptc.)
vartaavaan, (past) *vartoov*, (pa.
 ptc.) *vartoovmut* ; like *vaata-
 naavun*.
vasun descend, (ab. inf.) *vasni* ;
vəsih having descended, (imv.)
vas, (past) *voth*, (pl.) *vəth'*,
 (fem.) *vətsh*, (pl.) *vatshə* ;
 (pa. p.) *votlmut*, *vəth'mət'*, *vətsh-
 məts*, *vatshəmətsə* ; cf. *vothun*.
vath (f.) way, road, (dat.) *vati*
 on the way.
vəj (f.) ring ; (decl., p. 16).
vəz̥linj (f.) heart ; rest of sg., nom.
 pl. *vəz̥linji*.
vəj, *vəpi* ; see *vən* ; *vən*, see
 also *vanun*.
vəz̥r (f.) pot ; rest of sg., nom. pl.
vaari.
vəz̥r (f.) garden ; rest of sg., nom.
 pl. *vaari*.
vərih, *vəriih* (m.) year ; decl., p. 15.
vəziir (m.) vizier, (pl.) do., (dat.
 sg.) *vəziiras*, (pl.) -*an* ; (ab.
 ag. pl.) -*au*.
vishvaas (m.) trust, belief.
votsh (m.) calf.
vəyji standing.
vələ come here.
vən now, (emph.) *vən* ; these are
 Urdu *ab*, *abhī* ; *abhī* in sense
 of yet, still, so far, is *vən*.

- varez* (f.) second wife, (pl.) *vorzo*.
vormeej (f.) stepmother.
vostaad (m.) teacher.
vothrun wife, (ab. inf.) *vothrani*, (pr. ptc.) *vothraan*, (past) *voth-ur*, (pl.) *-ør'*, (f.) *-ør*, (pl.) *-ri*; (pa. ptc.) *voth-urmut*, *-ør'møt'*, *-ørmetz*, *-rimøtsø*.
vothun rise, *vathith* having risen, (imv.) *voth*, (fut.) *vothø*, (past) *voth* (not *voth*), (pl.) *vøth'*, (f.) *vøtsh*, (pl.) *vøtshø*; *vøthus* he rose for him; (pa. p.) *vothmut*, *vøth'møt'*, *vøtshøtsø*, *vøtshømetso*. cf. *vasun*,
vozul red, (f.) *vøzøj*; (decl., p. 17).
vuchun see, look at; (pp. 22-4).
-vuhur (adj.) (so many) years old.
vuthun twist, (fem. inf.) *vuthøn*, (past) *vuth*; (conj. p. 22).
vuunth (m.) camel.
vuzanaavun waken, (fut.) *vuzan-aavø*; *-aavan* I will waken him; conj. like *vaatanaavun*.
vyoth fat, (pl.) *vyoth'*, (f.) *vyøth*, (pl.) *vechi*.
- yaa* or.
yaad, *yaat* (m.) remembrance.
yaap when (relative), (emph.) *yaayii*.
Yaarkand Yarkand.
yad, *yed* (f.) stomach; rest of sg., nom. pl. *yada*.
Yahuudii (m.) a Jew, (pl.) do., (dat.) *yahuud-yen*, (ab. ag.) *-yau*.
Yahuudiø (m.) Judea, (dat.) *Yahuudias*.
yakiin (m.) belief, certainty.
yapøer' on or from this side.
yath; see *yih*; (decl., p. 20).
yatshun wish, (pr. ptc.) *yatshaan*, (past) *yotsh*, *yutsh*, (pl.) *yetsh'*, (f.) *yøtsh*, (pl.) *yatshø*; (pa. ptc.) *yutshnut*, *yetsh'møt'*, *yøtsh-møtsø*, *yatshømetso*.
- yava* yesterday.
yekhtilaaf (m.) difference.
yekraar (m.) acknowledgment.
yeli, *yel'* when (relative).
yem', *yemi*, *yemis*; see *yih*, *yus*; (decl., p. 20).
yetikaad (m.) belief, trust.
yøhzi, emph. of *yih* this.
yibaad-ath (f.) worship, *-atkhaano* (m.) place of worship, *yiityau*; see *yuut*.
yih, *yihund*, *yim*, *yimø*, *yiman*, *yimau*; see *yih* (decl., p. 20); *yimanøii*, emph. of *yiman*; *yimavøii*, emph. of *yimau*.
yinsaan (m.) man, mankind.
yinsaaph (m.) justice, fairness.
yitifaakh, *yittifaakh* (m.) agreement.
yivavun; see *yun*.
yoor, *yoor* hither, (emph.) *yuur'*, *yuur'* (*r* in vill. dial.).
yun come, (pr. pte.) *yivaan*, (imv.) *yi*, *yiyiu*, *yigiv*, (past) *aau*, (pl.) *aae*, (f.) *aai*; (pl.) *aayi*; these last three almost identical; *yiyavun* a comer; *aayes* she came to him; (pa. p.) *aam-ut-øt'-øts-øtsø*.
Note *øsi* she came, Story I § 7; he came to thee, Luke ii, 30; they (fem.) came, Jn. 9. 10.
yut here, hither.
yutaamath to this extent.
yutaan as long as, while.
yuth such, as, Urdu *aisā*, *jaisā* (emph.) *yuthui*, (f.) *yitsh*; decl. like *kyuth*, q.v.
yuur', *yuur'*, emph. of *yoor*, *yoor*.
yuut so much or many, rel. as much or many; decl. like *kuut*, q.v.
- zaah* ever, (w. neg.) never.
zaanun know, (pr. ptc.) *zaanaan*; *zøznith* having known, (past)
zoon, (pl.) *zøzn'*, (f.) *zøzp*, (pl.)

- | | |
|---|--|
| zaapi ; (pa. ptc.) zoonnut, z3n'-mat', z3yinats, zaanimatsə. | zində alive. |
| zaahar (m.) poison. | zindgii (f.) life. |
| zabi karun sacrifice, kill. | zoraavaar powerful, great. |
| zan as if, so to speak, etc. | zon (m.) man (unstressed zum),
(ag.) z3n', (pl.) z3n', (dat.) |
| zanaanə (f.) woman, (dat. pl.) zaanaanan. | zanyen ; (f.) z3p, (pl.) z3pi,
(dat.) zayen ; ə in unstressed
z3n', z3p becomes ə. |
| zaruur certainly. | zoor (m.) force, great amount (of
trade, work, etc.), (ab.) zoora. |
| zeenun conquer, (pr. ptc.) zeenaan,
(past) zyuun, (pl.) ziin', (f.)
ziip, (pl.) zeepi ; (pa. ptc.)
zyuunnut, ziin'mat', ziijmats,
zeepimatsə. | zor deaf, (pl.) z3r' ; (f.) z3r, (pl.)
zari. |
| zəh two ; rest of sg. dəyi, (pl. dat.)
dən, (ab. ag.) dəyau. | zombə yak, (pl.) do. |
| zelun pare, (imv.) zəl, (fut.) zələ,
(past) zul, (pl.) zəl', (f.) zəj,
(pl.) zəji ; (pa. ptc.) zulmut,
zəl'mat', zəjimats, zəjimatsə. | zuun (f.) moonlight, zuunədab (f.)
room on roof. |
| zəmiindaar (m.) landowner,
farmer. | zuv (m.) life, soul, (ab.) zuv. |
| zət (f.) rag, (pl.) zaci. | zyon be born, (past) zaau, (pl., f.
sg. and pl.) zaae, zaai, (pa. ptc.) |
| zhompri (f.) hut. | zaamut ; (pl.) zaamot' (f.)
zaaməts ; (pl.) zaametsə. |
| ziin (m.) saddle. | zyun (m.) firewood, (ag.) zin'. |
| ziih ; see zyuuth. | zyuuth Hindi jethā elder, (dat.)
zithis, (pl.) ziih', zy়ুথ, ziih, (f.,
dat., sg. and nom. pl.) zichi. |
| zimə (m.) responsibility. | zyuuth tall, long, (pl.) ziih' ; (f.)
ziih, (pl.) zeechi. |

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